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Muslim school planning in the United States : an analysis of issues, problems and possible approaches.

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MUSLIM SCHOOL PLANNING IN THE UNITED STATES: AN ANALYSIS OF ISSUES, PROBLEMS AND POSSIBLE APPROACHES

A Dissertation Presented

By

Kamal H. Ali

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Approved as to style and content by:

David Kinsey, Chairperson of Committee

Harvey B. Scribner, Member

Allan Austin, Member

Mario D. Fantini, Dean
School of Education

DEDICATION

This work is dedicated to Muslim children

the world over;

and to the three loaned to me,

Hassan, Quesiyah and Ibrahim--

Through the Mercy of my Lord,

Most High.

ACKNOWLEDGEMENTS

While it is not possible to mention all of the many teachers, helpers, family and friends that have contributed to this project's completion and to whom I am gratefully indebted, I will take this opportunity to recognize the following individuals: Al-hajj Yahya Abdul-Kareem, Imam of Imams and the embodiment of the Sunni Muslim movement in America, whose patience, faith, and leadership are an inspiration and a Blessing to me and others in the Muslim Brotherhood; Al-hajj Khalid Yasin, a tireless combatant in the cause of Islam, who has consistently reached for the best for Muslims and their progeny; Al-hajj Abdullah Hassan Ghandhistani, Atiq Abdus-Shahid, and Misbah Abdur-Rasihid, heroic Muslim schoolmen who are the front-line of Muslim educational development in this country; Al-hajj Hasan Ali Muhammad, Umar Abdur-Raouf--my close friends and brothers--and my wife Ayesha, the three of whom provided constant support over long periods of research and writing. I am equally indebted to Helen B. LaRose, Lester Wooten, Willie Smith and Paul Pavel, who helped me to develop and use the skills God gave me, and to the Members of my Committee, Alan Austin and Harvey Scribner, and the Chairman, David Kinsey, whose sensitivity, knowledge and experience were essential to this project's completion.

Finally, I acknowledge the prayers and faith of my mother, Stella Abrams Marshall--through this ordeal and a lifetime of others--and stand secure in the Muslim belief that Paradise lies at her feet; and my thanks is to God, who is One, and Lord of all Creation.

ABSTRACT

Muslim School Planning in America: An Analysis of Issues, Problems and Possible Approaches

(May 1981)

Kamal H. Ali, M. Ed., University of Massachusetts/Amherst, Ed. D., University of Massachusetts/Amherst

Directed by: Dr. David Kinsey

This is a study that analyzes the planning and the operation of full-time, alternative Muslim schooling in the United States. It begins by establishing the historical background of the Muslim school environment. An historical overview traces significant events in Islam relative to the development of the American Muslim orthodoxy. The overview describes the origins of Islam in Mecca, its subsequent spread through Africa, the arrival of Muslim slaves to the New World and, finally, the origins and activities of pseudo-"Islamic" cults which preceeded the ascension of the indigenous Muslim orthodoxy.

The characteristics and the theoretical implications of Islamic Law to Muslim educational development are examined as an introduction to the analysis of three Muslim schools selected for case study. The schools are:

Madrassah tush-Shaheedain
1204 Bedford Avenue
Brooklyn, New York 11216

Islamic Institute
1560 St. John's Place
Brooklyn, New York 11231

Islamic Community Center School
325 N. Broad St.
Philadelphia, PA 19107

Each of these schools is a full-time alternative to traditional public school education and, in each case, the educational plan is to merge western and classical Islamic school goals.

Achievement of an educational synthesis that is derived from combining western and Islamic approaches is seen as the overarching goal of the Muslim school movement in America. Accordingly, the implications of educational synthesis to school planning and function in the areas of academic programming, school organization and administration, school finances, and school-community relations, are examined in detail. Analysis of the practical issues relating to emerging planning problems, constraints and needs in the three cases forms the basis for suggested planning approaches aimed at supplying remedies for specific problem areas. An agenda for continued research in Muslim education is included in the closing remarks of the study.

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CHAPTER I

INTRODUCTION

Conservative estimates of the number of Muslims in North America use one million as an approximate figure, two-thirds of whom reside in or near the major urban areas of the Unites States.[1] Within this multi-ethnic population--800,000 being immigrants, the remainder a rapidly growing number of indigenous converts--there is a strong cultural commonality and identity. It is Islam. Islam is a comprehensive code of life that is expressed in the cultural, economic and social organization of its followers. The tenacity with which Muslims tend to cling to their Islamic culture in the face of adverse cultural influences is reflected in its survival, even revival, under colonialism. This steadfast adherence to Islam is, likewise, a tendency of the faithful in America.

Education has a vital connection with the maintenance of culture - and it is natural that Muslim schoolmen should concern themselves with the role of education in perpetuating Islamic culture in this country. Issues that have surfaced in response to this concern pose a serious challenge to those relatively few Muslim schoolmen charged with the responsibility to resolve them. It seems certain that the creative

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[1] These figures are projected estimates of data collected by Abbas Alikhan, An Estimate of the Muslim Population of the World, Takoma Park, Maryland: Muslim Students Association of the U.S. and Canada, 1969, p.5. See also, James Khalil's article in Newsweek, July 1960, p. 59.

input of Muslim planners and administrators, provided they are given the proper tools to ply their crafts, will dramatically influence the future status of Islam in America.

Statement of the Problem

Western literature of the nineteenth and early twentieth centuries generally depicts Muslims in a demeaning manner that reflects religious and ethno-centric tendencies of the time. Islam was often cast as an heretical religious doctrine with a dangerously aggressive posture with respect to Christianity. Muslims were represented as lesser categories of men, a poor and destitute colored species who were contrasted with the supposedly superior attributes of the colonial powers.

Beginning in the 1930's, and continuing until the early 1960's, the reactionary activities of black nationalists in the United States, posing as Muslim cults, served to further distort the reality of Islam while creating an embarrassing and often threatening dilemma for authentic practitioners of the Islamic faith. Over the last decade Orthodox Muslims in America--both immigrants and native converts to the faith--have grown in number. Improved communications between Muslim and non-Muslim Americans have done much to correct biased, stereotypic images of Muslim people. Recent events in Saudi Arabia, Egypt, Iran and other Muslim nations whose interests are tied to those of the United States have increased public awareness of the issues and people in these areas. While in some respects this attention has increased

understanding, media coverage has also reinforced traditional bias.[2] As an overall result, however, the growing Muslim consciousness in this country is now viewed more resepctfully by non-Muslim observers. At the same time, the difficult work of establishing Islam continues in scattered communities around the nation; Muslim institutional development has begun in America and education is the vital link in the developing network.

Many of the goals of public schooling, together with certain assumptions about curriculum, conflict with the goals, principles and cultural values common to traditional Muslim communities. The conflict builds commensurate to the degree that individuals in Muslim communities insist on adherence to orthodox practices in their daily lives. For example, omitting Arabic--the language of the Holy Qur'an and Islamic ritual prayer--from the public school syllabus is not particularly disturbing to the Muslim inclined to an assimilationist view of himself and family. Yet, for the Muslim who values his culture and elects to struggle to maintain it, such an omission, should it occur in a school where Muslims attend in significant numbers, is viewed as culturally hostile. From the latter perspective the absence of prayer in school, the decidely Western interpretation of history and the social studies, the highly competitive and materialistic school subculture, and the overall orientation of the public school goals and activities around a protean Judeo-Christian standard are, in combination, a challenge and an affront to long established Islamic education-

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[2]Edward Said, "Hiding Islam", Harpers, January 1981, pp. 25-32.

al ideals.

Muslim schoolmen realize the importance of marshalling the development of full-time, alternative educational facilities which work to achieve educational, social and cultural goals that are valuable to Muslims. Such institutions have the potential to positively effect the development of Muslim children--and Islam--in this country. To meet this long perceived need, particularly if a truly Islamic school program is a conscious goal, Muslim school planners are inextricably bound to follow the precepts and criteria established by Islamic Law. This unique integration of religious jurisprudence with institutional development requires the formulation of an equally unique set of planning imperatives. The particulars of these imperatives as well as the documentation and analysis of attendant school issues which stem from the attempt to create them are bedrock concerns in planning for Muslim educational autonomy.

Every dimension of Muslim educational planning, development and implementation must acknowledge and hold fast to the fundamental principles of Islam contained in the Shari'ah, or Islamic Law. These principles are, after all, the basic elements of Islam. The depth and scope of these principles may vary in relevance and compatibility to traditional western school notions. However, it is in the practice of the mandatory behaviors which result from Muslim belief that the dichotomy between Muslim and American assumptions about learning and achievement is clearly manifest. Muslims struggle to adjust Islamic values to western cultural patterns in the name of co-existence. But

the compromise of belief and behavior with dominant cultural themes can mark the first step along the road to assimilation; the orthodox Muslim community seeks to counter this process. The method of intervention is the disciplined application of the Shari'ah within the context of an educational alternative to public schools.

Ironically, although the influence of public schooling is seen as an increasingly dysfunctional element in Muslim society, efforts to introduce an Islamic alternative have hardly corrected the situation. Muslim educators are a small group of professional neophytes who find themselves faced with the ominous task of constructing the foundations of a Muslim school system in a country that has no clear Islamic heritage. It is very difficult for these fledgling institutions to adhere to the Shari'ah and at the same time be versatile enough to adapt to the consistent demands of new knowledge and social functions which are basic to a continually evolving American ethos. Because no educational precedents exist, efforts to nurture purely Islamic value references within this secular society have had limited, sometimes disastrous results.

A variety of approaches aimed at augmenting the public school experience have been tried by many Muslim communities in this country. It now seems obvious that weekend schools, Quranic schools, correspondence courses or other measures and methods of supplementary education will not accomplish the combined levels of academic proficiency and cultural stability that Muslims seek for their progeny. Exigencies of American society will ultimately demand that Muslims attain excellence

in the modern disciplines--including science and technology--as well as in traditionally Islamic branches of knowledge and practice. Additionally, it is apparent that the planning, design and implementation of full-time Muslim schools will require the creation of reliable technical literature to support the skills and commitment of competent educators. It is our premise that in order to achieve a successful educational synthesis of the type hinted at by the various models already in use, a clearly defined planning methodology is needed. This methodology, essentially a conceptual framework of ordered planning imperatives, is derived from an analysis of central issues, problems and approaches that Muslim schoolmen should consider in developing Muslim schools. The development of a structured method of educational planning in the Islamic ambience is a prerequisite for serious attempts to finally establish a Muslim system of education in this country.

Purpose of the Study

Although the causative factors of what amounts to an Islamic revival in our time are quite complex, the basic goals of the movement are clear: Muslims intend to practice Islam in America, and to establish an Islamic society which is served by institutions that function under the pale of Islam. Educational systems occupy a critical position in any viable society. Close examination of both current and past trends in American Muslim communities show the disruptive impact of public schooling on Islamic culture. Research designed to initiate an educational alternative for Muslim communities is vital and long over-

due.

A primary question for Muslim school planners and this study, is as follows: What are the issues, problems and approaches to developing school projects that a Muslim school planner should consider or be aware of in developing Muslim schools in the United States? To address this question the study will investigate the following set of sub-questions:

A. What is the historical context of the educational issues confronting Muslim school planners in the United States?

B. What are the theoretical issues--derived from the nature of Islamic Law and its implications for the schooling process--that apply in establishing a Muslim school in the United States?

C. What practical issues have surfaced as a result of past and current attempts to establish successful Muslim schools?

D. What are the central problems and constraints that apply and should be considered prior to Muslim school planning?

E. What does this suggest as to what alternative styles, remedies and approaches might be most appropriate?

The study will identify, through the analysis of data clarifying the historical, theoretical and practical issues operant in sample Muslim communities, a number of related planning approaches and imperatives that are appropriate in developing successful school projects. At present, the absence of a useful set of pedagogical and planning princi-

ples, applicable from program conception to maturity, explains the wide variance which current efforts display with respect to determining specific means and ends. Too often, the only common thread which joins together and characterizes these ostensibly Islamic enterprises is the fact that the participants are Muslims. Properly, even the most tentative application of traditional Islamic principles has the effect of discouraging a radical departure from what may be called acceptable Muslim school practice. But a pedagogical basis for continued planning and development is conspicuously absent. As a result, these projects are autonomous mutants that either function or fail in a vacuum without the benefit of coordinated research into the complexities of developing Muslim systems of education in this country.

There are literally no studies available in the area of domestic school planning in the Islamic context. There is no qualitative reference work of any direct use to native born Muslims entering into the planning and management of Islamically based educational ventures. As a result, many Muslim school efforts rely on the sum of accrued experinces of the people involved. Unfortunately, subjective observations may not consistently reflect objective reality. In such cases faulty assumptions and conclusions are carried over to new projects with predictably harmful consequences.

This study will address the current need for studious inquiry into Muslim school planning. It will investigate the positive aspects and the constraints inherent in existing models. The documentation of common planning foibles and suggested remedies should weigh heavily

against the continued duplication of error in the design and development of future projects.

Significance of the Study

Islamic school theory rests solidly on concepts that allow for individual achievement within defined cultural limits. The assumption is that the sum of all possible acquired skills, knowledge and resources are valuable only to the degree they enhance the communities' ability to serve God. This point of view suggests the inevitabliity of educational planning approaches more closely aligned to communal and spiritual goals, and similarly, the ordering of planning criteria in like fashion.

The study will propose a planning approach to Muslim schools that represents the cumulative findings of research into a variety of mostly successful Islamic learning programs. Where relevant, the parallel accomplishments of non-Muslim school facilities, with particular reference to project design and implementation, will be examined. This consideration is included in light of the fact that many currently operating Muslim schools have benefited greatly by adapting specific experiences of other alternative schools to suit Islamic needs. The critical issues and implications of planning approaches leading to Muslim learning projects will be identified, analyzed and evaluated. An analysis of data generated through research on the above models will suggest an eclectic planning approach supported by the evidence of the study. This proposed examination of planning approaches in the Islamic context

is the initial attempt to focus scholarly attention on an unexplored area of study. It promises to provide a much needed impetus for further study in the area.

Preliminary investigation into the host of community sanctioned Muslim school projects points to the critical need for qualitative reference works such as this documentation of case histories of Muslim educational ventures. Such a work will be useful to planners and administrators of currently operating and proposed school projects. By providing remedies to frequently observed errors in approach, design and function of Muslim schools, the study will serve as a clear and credible aid to both groups. Categorizing the suggested remedies into a comprehensive approach to resolving planning dilemmas that have frustrated Muslim educational programs will, in itself, be a significant contribution to practitioners in the field.

Review of the Literature

The literature that is pertinent to achieving the purpose of the study may be categorized according to the following research areas:

1. The historical context of Islamic educational development in the United States;
2. The application of Islamic principles to school planning;
3. Islamic school planning in the United States; and,
4. School planning in the United States.

Further clarification of relevant source materials in these areas,

some examples of which are cited in the bibliography, reveals the critical need for additional research focusing on Islamic education in America. In each area a definitive approach to Muslim school planning is lacking. Yet, the need for reliable methods of developing successful Islamic school projects steadily increases. Clearly, a studied effort directed towards improving the quality--not only the quantity--of the tools available to Muslim school planners is crucial and inevitable to the maturing pedagogy of Islam in the West.

Historical Context of Islamic Educational Development. Very little has been written about Muslims living in the western hemisphere from the perspective of school planning and development. Existing literature focuses primarily on pseudo-Islamic cults, created by black Americans. Largely sociological and historical in content, these sources are devoid of information centering on purely educational concerns. The recent contributions of Howard Brotz, the published dissertations of C. Eric Lincoln and Essien-Udom, together with the earlier writings of Arthur H. Fauset--each examining the history and development of "Islamic" cult activities--typify the available literature in this area.

Scholarly studies tracing the sojourn of Muslim slaves from West African tribes and climes to the New World shed new light on the beginnings of Islamic cultural influences in this country. Interest in the subject has heightened in the wake of Alex Haley's immensely popular docu-novel and television series, Roots, describing the odyssey of the author's Muslim forebearer. Among the writers seriously investigating the rich remnants of the Muslim 19th century presence in the New World

are Lydia Parrish, Morroe Berger, Terry Alford and the collectors of slave stories of the Georgia Writer's Project of the late 1930's. Works which suggest that Muslim presence in West Africa from which at least half of America's slaves originate include Phillip Curtin, Walter Rodney, Allan G.B. Fisher and Humphrey Fischer, I.M. Lewis, and several writers in Ajayi and Crowder's invaluable History of West Africa. Also valuable is Hollis Lynch's biography of the West Indian, Edward W. Blyden, which contains a treasure of references and anecdotes on African and Afro-American struggles and a healthy respect for Muslim ways.

Moreover, certain contemporary Muslim historians, Muhammad Hamidullah and Sayyed Hossein Nasr among them, have used the narrations of 14th century historians Ibn Khaldun and Muhammad Ibn Batutah to support the contention that African peoples, probably Muslims, preceded the arrival of Columbus to the New World. The implications of these findings, while embarrassingly challenging to popular American histories, form an indispensable background for critical analysis of the character and aspirations of those American Muslim communities which are comprised largely of indigenous descendants of African slaves. However, the importance of these findings notwithstanding, the new data contains few--if any--specific references to matters of formal education. Consequently, more focused study is needed.

A few socio-anthropological studies serve to illuminate the cultural context of various elements of Muslim community growth in this country. Barbara Assad has edited a useful collection of essays depicting several Arabic speaking Muslim communities in America. The

study by Yusuf Abdul-Lateef, a comparative survey of western and Islamic education, is a landmark effort delineating basic differences in educational culture and philosophy. Such writings offer information which bears heavily on the current state of Muslim attempts to establish autonomous institutions within a distinct Islamic sub-culture in certain of our nation's urban areas. In addition, the recent proliferation of Islamic journals with articles and essays exploring the causes and the symptoms of the current Muslim school crises are a significant addition to the literature. All of these sources are utilized in establishing issues confronting Muslim school planners in the United States.

Application of Islamic Principles. The traditional sources of Islamic literature supporting the primacy of the orthodoxy in Islamic practice are two in number: The Qur'an and the Sunnah. The Qur'an, the revealed word of God to Muslims, is the paramount source of reference in matters of faith; the Sunnah, detailed memorized narrations of the Prophet Muhammad's life-style--often referred to as the Hadith--relate more specifically to matters of practice. Together the two comprise the foundations of Islamic Law and jurisprudence known as the Shari'ah. Literature illustrating the compulsory application of the Shari'ah to Islamic institutional planning is extensive and is contained in a variety of books, journals, essays and articles by sundry Muslim and non-Muslim scholars. But little has been written in the English language to clarify, explicitly, the application of the Shari'ah to contemporary issues and approaches to Muslim school planning in this en-

vironment. Most existing material is either clouded by ambiguity or is so superficial in content that practical application of worthwhile concepts is impossible. This subject area remains one in which little useful material has been written.

Islamic School Planning in the U.S. There is a marked scarcity of reliable research and documentation of issues central to Muslim school planning and development in the United States. Indeed, the configuration of native Muslim ways and means is a vast area of study that has only recently attracted scholarly attention. As educational issues are mroe closely observed in Muslim communities nationwide, an influx of data depicting a large sample of Muslim school ventures is slowly emerging. Unfortunately, these are primarily descriptive accounts of rather modest supplementary school efforts. The excess of pamphlets and organizational bulletins which are available are lacking in critical detail and cannot be considered serious contributions to the field. The current need for a scholarly inquiry into the practical and theoretical issues common to selected Muslim school models will be met by this study.

School Planning in the United States. A rich variety of literature documents developmental school models, approaches, remedies and appropriate planning styles for schools in the United States. The literature germane to this study explores alternative school planning and other aspects of educational innovation. Also, ideas and projects which either support or extend from experiments in community involvement in

the schooling process provide data for the study.

Literature analyzing traditional American educational institutions abounds. Of particular interest to this study is that body of literature which documents serious inquiry into new educational forms and methods that might be useful in securing life-fulfilling skills and knowledge for Muslim children. Over the last decade literature delineating the wide variety of attempts at forging educational innovation in the United States has broadened significantly. The "free school" has stimulated creatively practical advances in the field of alternative school planners, particularly those issues bearing on matters of community control, community involvement in the school process and the relationship of culture to curriculum are also the concerns of Muslims. Certain alternative school successes may be transferable to Islamic surroundings. A preliminary review of the literature supports the intention of the study to construct a framework for Muslim school planning that is straightforward in design yet flexible enough to accomodate the permanent and pervasive elements of the Shari'ah.

Terms and Approaches

In the course of recording the findings of this study, a number of terms are used which need to be explained at the outset. The term "Muslim school" is meant to imply a full-time alternative to traditional American public schooling. The Muslim school curriculum is interdisciplinary and covers the full range of public school subjects as well as those subject areas that comprise the theological curriculum of

Muslim schools abroad. The term "Muslim school" is used in preference to "Islamic school", which implies a school for the study of Islam. Also, "educational synthesis" or "Islamic educational synthesis" are terms used to refer to the balance between the study of Quranic Arabic, Muslim religious law and culture on the one hand, and the study of "modern" subjects on the other. The term "modern" as it relates to education, defines western systems of education, thought and school practice. Arabic terms used throughout the study are initially defined in context and should present no problem to readers encountering them for the first time.

Regarding matters of approach, certain characteristics of the study need to be clarified. There is the matter of arriving at a satisfactory method of translating both the Quranic revelation as well as its cultural implications into the English idiom. In handling the problem of translation, the study uses the work of A. Yusuf Ali, The Holy Qur'an, throughout, unless otehrwise noted. In this connection, the Arabic word for God, usually represented in English as "Allah" is only used in this study in the direct quote of an author. Otherwise, the word "God" is used throughout. It is enough to know that the non-Muslim "God" and the Muslim "Allah" are understood to refer to the same spiritual entity.

With respect to the cultural implications that flow from the Muslim belief in the Holy Qur'an, the following points must be acknowledged: 1) The common belief held by Muslims that the Qur'an is the revealed word of God is a central assumption that will not be critical-

ly examined; 2) the validity and authority of the Shari'ah is assumed correct and binding on all Muslims; 3) in dealing with the implications of Muslim belief for schooling, the study will use the Shari'ah as a reference point and not the various historical applications or misapplications of Islamic principles; and 4) the Muslim cultural convention to print a benediction of respect immediately after the Holy Prophet Muhammad's name is not pursued in this study and must be uttered by the reader who follows that practice.

With respect to the scope of case studies included in this work, research data was collected during the 1979-1980 academic year. Accordingly, the findings and implications of this study relative to these case studies are meant to reflect school conditions prevalent during this period.

The first chapter of this document introduces the main problem of the study and explains its primary purpose and significance. In Chapter II, an historical overview of the key events associated with the advent of Islam and its expression in this country is provided. Chapter III examines the theoretical foundations of Islamic Law and their relationship to Muslim schooling. Chapters IV, V and VI provide details of the settings, the practical issues, and the issues of planning for three case studies of contemporary Muslim schools. Finally, Chapter VII contains a list of school needs and possible Muslim educational approaches to resolving them. Also, an agenda for further study in the area of Muslim education in this country as well as the conclusions of

this study are found in Chapter VII.

The historical overview mentioned above, follows next. By tracing the antecedent conditions to current Muslim community affairs, the issues of schooling may be more easily understood.

C H A P T E R II

ISLAM IN AMERICA: AN HISTORICAL OVERVIEW

The following overview will serve four purposes. First, it will present the rationale for including an Islamic historical survey as a prelude to the primary purpose of the study, which is to analyze educational issues central to Muslim schooling in America. Second, with regard to the primary purpose of the study the overview will provide relevant portions of recorded evidence describing the origin and spread of Islam from Arabia to Africa and from Africa to the Americas. Third, it will examine the beginnings and subsequent activities of two indigenous "Islamic" cults which figure prominantly in explanation of the distorted view many non-Muslims have of Islam. The two groups are the Moorish Science Temple of America, and the Nation of Islam. The historical overview will briefly examine the history and practices of these two groups. Finally, the overview will describe the origins and development of the Orthodox Muslim movement in this country.

The Rationale

Understanding the historical climate within which one attempts to institutionalize an educational ideal is crucial to the achievement of that ideal. Orthodox* Muslims in America, comprised primarily of indigenous converts and diverse immigrant populations, have managed

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*The term orthodoxy applies to the Muslim world body and includes all those followers of the Islamic religion in Asia, Africa, Europe, the Middle East and the Americas who adhere to Islamic Tradition as practiced by the Holy Prophet Muhammad.

to persevere and increase in number and influence in a society largely oblivious to Islamic values and culture. This tenuous success is attributable, for the most part, to the work of zealous converts and first generation immigrants. It has occurred in spite of the common antipathy that exists in American society with respect to Muslim identity, origins, beliefs and ambitions.

Certainly, the Judeo-Christian heritage carried to the American colonies by the British represents a 300 year old bulwark against Islamic encroachment in this hemisphere. Additionally, America's Eurocentric world view and its marked intolerance to diversity outside this framework have combined to brand the face of Islam, one of the world's three Great Religions and the most populous, with the ominous label of "oriental mysticism." Historical events surrounding the development of the indigenous Muslim orthodoxy simultaneous with the more pronounced nationalistic activity of pseudo-Islamic cults have amplified the confusion to the point where the very mention of "Islam" conjures images of black nationalism, bigotry, separatism and interracial violence. In such a climate the aspirations and the existence of the Muslim orthodoxy in general, their children in particular, are submerged in a morass of negative assumptions and stereotypes. As a result, the legitimate goals of Muslim people are relegated to a status of implied inferiority.

Dominant non-Muslim cultural themes project an inviting alternative to Islamic values and the obvious occurs: Muslim generations are absorbed into the nether world of the quasi-assimilated. They are alienated from Islam and its adherents on the one hand, and--

particularly in the case of immigrant or indigenous racial minorities--viewed as unacceptable to the mainstream culture, which stresses Anglo-conformity, on the other.

Heightened awareness of this phenomenon among Muslim communities has prompted a concern for the development of institutions which are based on Islamic values and principles. Ideally, these emerging Muslim institutions will transmit an Islamic cultural ethos and provide Muslims with the services, skills and knowledge necessary for success on Islamic terms. Central to the development of an Islamic institutional network is the creation of Muslim schools. Professor Khurshid Ahmed, a Muslim scholar and educator, clearly states the Muslim perspective on schooling and culture;

> Education is a part and parcel of the culture of a people and it is the instrument through which a culture prepetuates itself. The two cannot be separated from each other just as the flesh cannot be separated from the bone.[1]

Over the decade, Muslim professionals and lay people have gained a deeper understanding of the cultural dilemma which threatens to absorb them into a cultural dynamic that recognizes Anglo-conformity as its ultimate and ideal "goal." They have moved closer to a unanimous acceptance of the need for Islamic Schooling. This position is not based on any malign desire to "separate" or establish an exclusive Islamic society financed by "reparations" atoning for past oppression. Indeed, the goals

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[1]Khurshid Ahmed, Principles of Islamic Education (Lahore: Islamic Publications, Ltd., 1968), p. 5.

of Muslim educators are most clearly articulated in the goals of cultural pluralism in direct contrast to separatist objectives.[2] Yet, as this historical overview will show, Muslim institutional development in this country has suffered greatly due to decades of internal confusion, sectarianism, and heresy. These internal obstacles inhibited the growth of Islam in America and are a part of the legacy of pseudo-Muslim movements that surfaced at the turn of the century.

The general view and analysis of Islamic historical events that is proposed here will examine some of the historical antecedents to the social difficulties Muslims have faced and continue to face in America. By clarifying the position of Orthodox Muslims in this Christian society, both the open and the subtle constraints to Muslim cultural development through schooling can be more clearly understood.

Islam is a religious culture. It is a way of life that is firmly rooted in the belife in God, who, in Arabic-- the liturgical language of Islam-- is named Allah. Every aspect of Islamic social and cultural endeavor originates from faith in this belief. Muslims believe in Allah and faithfully accept the revelatory commandments, warnings, criteria and guidance contained in the Qur'an as a basis for spiritual and worldly fulfillment. If this point is not presented and acknowledged, the historical achievement and contributions of countless numbers of Muslims who have lived and died since the mission of the Holy Prophet Muhammad cannot be truthfully discussed or understood. Moreover, since this belief survives unchanged throughout the

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[2]Material edifying cultural pluralism is found in the work of Milton M. Gordon, Assimilation in American Life (New York: Oxford University Press, 1975), p. 88-104.

contemporary Muslim world, it has profound implications on determining how present and future Muslim generations will come to terms with the modern world.

Accordingly, significant aspects of the Islamic past send clear, essential messages to receptive listeners who have concern for the Islamic present and future. The development of Muslim institutions in contemporary America-- naturally this includes educational development-- reflects the Muslim fidelity to Islamic tradition. The historical origins and spread of this tradition will now be examined.

The Origins and Expansion of Islam to Africa and the Americas

Ibn Ishaq, a Muslim historian who lived in the first century after Hegira (the 7th century of the Christian era), recorded the following reference to the Prophet of Islam and the start of his mission:

> When Muhammad the Apostle of God reached the age of forty God sent him in compassion to mankind, "as an evangelist to all men." Now God had made a covenant with every prophet whom he had sent before him that he should believe in him, testify to his truth and help him against his adversaries, and he required of them that they should transmit that to everyone who believed in them, and they carried out their obligations in that respect.[3]

It was at Mecca in the Arabian month of Ramadan that the revelation from God to the Prophet Muhammad began; chronologically, this period

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[3]Ibn Ishaq, Sirat Rasul Allah, trans. A Guillaume (Lahore: Oxford University Press, 1974), p. 104. Guillaume has erred in his translation. The quote "as an evangelist to all men" does not appear in al-Qur'an. Rather, it is a part of Ibn Ishaq's narrative.

roughly corresponds with the year 610 C.E.[4] The content of the revelation sent to the Prophet is contained, in its original purity, in the Muslim Holy Book, al-Qur'an. The Quranic revelation is accepted by Muslims as the word of God and as the authorized basis for the religious, social, civil, commercial, military and legal regulations of the Muslim world. Quranic injunctions to preach Islam to all people are at the heart of the missionary zeal with which Muslims pursued the proselytizing of their faith. Some examples are contained in these verses which were revealed early in the Prophet's mission:

> O thou wrapped up (in a mantle)!
> Arise and deliver they warning!
> And they Lord do thou magnify
> And keep thy garments free from stain!
> And all abomination shun![5]

> And he who brings the Truth
> And he who confirms (and supports) it--
> Such are the men who do right.[6]

Muslims are allowed to defend themselves if attacked or oppressed for preaching or practicing their faith.

> Fight in the cause of God those who
> fight you, but do not transgress limits;
> For God loveth not the transgressors.[7]

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[4] Jere L. Bacharach, in a work entitled A Near East Studies Handbook, 570-1974 (Seattle: University of Washington Press, 1974), explains the differences between the Muslim and Christian calendars: "The Caliph Umar established the first year of the Muslim calendar as the year in which Muhammad left Mecca for Medina. This departure or Hijra became the name for the Muslim calender (A.H. Anno Hejirae) and 1/1/1 Hijra was calculated as 14 July 622."

[5] Al-Qur'an (The Holy Qur'an) trans. A. Yusuf Ali (Beirut: Dar Al. Arabia), Sura LXXIC: ayyah 1-5.

[6] al Qur'an, XXXIX: 33.

[7] al-Qur'an, II: 190.

However, the spread of Islam by the sword, contrary to the arguments of popular western historians, was never the primary method of Islamic expansion in the agenda of the Muslim faithful. Qur'an is clear on this point:

> Let there be no compulsion in
> Religion: Truth stands out clear from
> Error: whoever rejects evil and believes in
> God hath grasped the most trustworthy
> Handhold that never breaks. And God
> Heareth and knoweth all things.[8]

The Qur'an is replete with references, histories and guidelines encouraging and delineating the method of missionary activities for Muslims. During the lifetime of the Prophet Muhammad the Arabian peninsula and its environs were united under the banner of Islam. The immediate successors to the Apostle Muhammad, the first four of whom are referred to as the Caliphate tur-Rashidain, or the "Rightly Guided Caliphs", succeeded in extending Islam far beyond the borders of its origin. By 40 A.H./661 C.E., the four Sunni Caliphs succeeded in increasing Muslim influence across the Persian Gulf States as far to the east as present day Pakistan; to the north, Muslims controlled the territory from the Hejaz to areas bordering and including parts of what is now Turkey; to the west, parts of Egypt and Ethiopia were also Islamized early on.[9] Soon, All North Africa and the Iberian peninsula fell under Muslim control as we shall see below.

The extent to which Muslim adventurers carried Islam beyond Old World boundaries is a controversial subject in scholarly circles. Some

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[8] al-Qur'an, II: 256.

[9] Bacharach, pp. 12, 56-57.

quite reliable historians insist Islam's introduction to New World shores plausibly predates the Pilgrims heralded arrival by some 400 years. This history, denied by omission in the workds of predominant historical analysts, is tentatively acknowledged by Dr. Muhammad Hamidullah who cites Arab chroniclers' references to the adventurous, sea-faring populations of West Africa who first discovered the route to the Americas. He writes: "...there is every reason to believe that the Muslims of Black Africa and the Berbers participated in the colonization of America."[10] It is interesting to note that these early Muslim visitors came not as slaves, but as explorers, adventurers and sailors from Andalusian Spain and the great Savannah of West Africa. Columbus' testimonies, excerpted from his diaries, concerning his encounters with black inhabitants upon his arrival in the New World, and Balboa's contention, in 1513, that he found black people in what is now Panama are echoed in the writings of H. G. Lawrence who informs us that "the Mandingos of Mali and Songhay empires, and possible other Africans, crossed the Atlantic to carry on trade with the Western Hemisphere Indians."[11]

These are interesting disclosures worthy of closer examination. Considering the objectives of this aspect of the study, however, focus on this historical survey will be limited to describing the expansion of Islam from Arabia to the African continent.

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[10]Muhammad Hamidullah, Introduction to Islam (Paris: Centre Culturel Islamique, 1969), p. 181

[11]Khalil Abdul-Khabir, "Muslims in the Americas", Al Jihadul-Akbar, October, 1974, p. 24.

Muslim Africans: Prelude to the Diaspora

Initial contact between the African continent and Islam occurred in the seventh month of the fifth year of the Prophet's mission when eleven men and five women seeking relief from religious oppression in Mecca migrated to Abyssinia, a country linked to Arabia through trade and commerce. The Christian Kind of Abyssinia, the Najashi--or Negus--assumed full protection for all Muslim "refugees" because he regarded them, their prophet and their mission with high esteem; ultimately, in response to an apostolic correspondence from the Prophet, the Negus accepted Islam.[12] This event, the culminating sequence of Islam's first hegira, established solid Muslim ties with what is now Ethiopia and Sudan and presented a preview of Islamic expansion in Africa.

By the late seventh century the lineage of the sedentary Fulani was established by 'Uqba Ibn Nafi (died 683 C.E./64 A.H.), the Muslim conquerer of North Africa, through his marriage with Bajjomanqu, the daughter of a Christian kind--presumably a Berber chief--who had accepted Islam.[13] Although there is much scholarly disagreement concerning the dates and method of Islam's arrival in West Africa, it is likely that Berber Traders played more than a minor role. Nehemia Levtzion says that following their acceptance of Islam, the Berbers carried it "across the Sahara to hand it over to the black Soninke in the sahil, the 'shore'

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[12]Abdul-Hameed Siddiqui, The Life of Muhammad (Lahore: Islamic Publications Ltd., 1975), p. 227.

[13]Mervyn Hiskett, The Sword of Truth (New York: Oxford University, Press, 1973), p. 15.

of the desert."[14] Levtzion suggests that by or about the 10th century C.E. the peaceful Islamization of "black" Africa was well underway.

> The Soninke brought Islam to the Malinke, their neighbors to the south, and Malinke-speaking traders--the Dyula--spread Islam as far as the fringes of the forest. This way of transmitting Islam, in relay, within wider cultural contacts between neighboring peoples, helps to explain the peaceful process of Islamization. Indeed, the Islamization of Africa became more successful because of the Africanization of Islam. Islam proved its vitality because of its rational basis, simplicity, and adaptability on the one hand, and its tradition of scholarship on the other. These two aspects account for two trends in West African Islam--compromise and militancy.[15]

By the 14th century C.E., Africa had seen the rise and demise of great Islamic civilizations; concomittantly, during this same period, the stabilization of Islam among significant African tribal groups south of the Sahara firmly established the Islamic presence in the Sudanic regions. The Fulani role in establishing the orthodox practice and spread of Islam in sub-Saharan Africa, alluded to earlier, is central to the history of contemporary Islam's most populous continent. Ironically, Fulani, Soninke, Hausa, Mandingo and other African peoples, both Muslim and animist, were to play a role in the establishment of a more infamous institution, that of chattel slavery.

The European coloinzation of the New World incited a lust for human commerce that touched the shores of Africa by the 15th century. Although the extent to which certain of these Muslim slaves, many of whom were craftsmen, artisans and scholars, impacted on Latin American and

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[14]Nehemia Levtzion, Aspects of West African Islam, D. F. McCall and Norman R. Bennett Eds. (Boston University Papers on Africa, V, 1971), p. 31.

[15]Levtzion, p. 32.

Caribbean culture is clearly definable,[16] their North American cultural imprint has been considerably more difficult to trace. However, recent interest in the lives of Muslim slaves in the New World has shed some light on the presence and activities of Muslims in this country prior to the Civil War.

Muslims in the African Diaspora

Alex Haley's popular story of his African Muslim ancestor, Kunta Kinte, may be wholly imaginary; but many short suggestive notes, six portraits, a handful of manuscripts in Arabic and at least a dozen biographies or autobiographies of varying lengths testify to the significant historical presence of African Muslims in antebellum America. Until very recently, however, most of these mentions of dignified, proud, spiritual and scholarly men existed only in scattered and sometimes hard-to-find journals, newspapers, or pamphlets, and an occasional book. Despite their considerable acquirements or accomplishments, these several mentions have not been gathered until recently. Usually they have either been overlooked by American writers, or, when noticed, they have been denied either their Africanness or their validity as Islamic artifacts.[17]

But consider the following lives: Job Ben Solomon of Bundu

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[16] T. B. Irving, "Islamic Education in Spain and Laten America, "The Journal: Rabetat Al-'Alam 'Al-Islami, February, 1977, p. 40.

[17] To date, the most nearly complete collection of available references to African Muslims is in the forthcoming book by Allan D. Austin, African Muslims in the New World: A Sourcebook for Cultural Historians (Boston: Garland, 1981).

(present-day Senegal) was enslaved and taken to Maryland in 1731. After running away from his master and writing several letters and three copies of the Qur'an from memory, he was allowed to return to the Gambia. He had been lucky--had an Englishman not recognized that hiw writings were Arabic he might never have left a story to hisotry. Another Fulbe, Abdul Rahahman (from Futa Jallon-present day Guinea-Conakry) had been a warrior prince until his capture in Africa. After nearly forty years of slavery in Mississippi his letter in Arabic gained his release. He became known to history because he came East to raise money for his children's ransom before being returned to Africa in 1829. His obvious dignity, self-respect and strong character would not have been known, had he not gone on this tour. As it was, he was usually called a Moor who despised Africans--though he married and remained faithful to one until his return to African soil.[18]

Another Fulbe, Omar ibn Said of Futa Toro (Senegal) and North Carolina was treated similarly. Despite a daguerrotype showing African features, he has been called an Arabian prince in both the nineteenth and twentieth centuries. He was called a convert to Christianity because he said he was; yet, each of his several manuscripts in Arabic which may be seen today begin with praises of the Prophet

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[18]For Job see Philip D. Curtin, "Ayuba Suleiman Diallo of Bonder, "Africa Remembered: Narratives by West Africans from the Era of the Slave Trade (Madison: Univ. of Wisconsin, 1968), pp. 17-59; Douglas Grant, The Fortunate Slave: An Illustration of African Slavery in the Early Eighteenth Century (London: Oxford Univ., 1968). For Abdul Rahahman, Terry Alford, Prince Among Slaves (New York: Harcourt Brace Jovanovich, 1977).

Muhammad.[19]

Abu Bakr of Timbuktu was accidentally noticed by another Englishman who recognized the former's good Arabic hand and became involved in the case of Abu Bakr and other Muslims in Jamaica in the 1830's. This interest became great enough to lead to Abu Bakr's being used as a guide for an exploratory expedition headed for Timbuktu in 1831. The other four literate Muslims, one a doctor described by the Englishman, were not as lucky; but none might have been known had this inquisitive Briton not noticed Abu Bakr's Arabic writing.[20]

Valuable parts of the story of Lemen Kebe, an African school teacher from near Futa Jallon who had been enslaved in these southern states, are only known today because a single man found him worthy of consideration in 1834. His two accounts and that of Abu Bakr suggest how much had been missed by those who had only denigrated their slaves. These Muslim scholars and traders knew a great deal about the geography, commerce, political and spiritual lives of people otherwise nearly unknown in the West.[21]

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[19]For Omar, see "Autobiography of Omar ibn Said, Slave in North Carolina, 1831", American Historical Review, XXX, #4 (July 1925), 791-95. Louis T. Moore, "A Prince of Arabia", Greensboro Daily News (Sunday, Feb. 13, 1927), and Margaret McMahan, "Bladen Slave was also a Prince", Fayetteville News and Observer (Sunday, March 17, 1968).

[20]Richard Robert Madden, A Twelve Month's Residence in the West Indies During the Transition from Slavery to Apprenticeship with Incidental Notices of the State of Society, Prospects, and Natural Resources of Jamaica and Other Islands, 2 vols. (Phila: Carey, Lea and Blanchard, 1835), Vol. I, 89-102, II, 108-9, 121-125, 130-141. Ivor Wilks, "Abu Bakr al-Siddiq of Timbuktu" in Africa Remembered, pp. 152-169.

[21]Theodore Dwight, Jr., "On the Sereculeh Nation, in Nigretia" American Annals of Education and Instruction, V (1835), 451-456; Dwight, "Condition and Character of Negroes in Africa" Methodist Review (Jan. 1964), p. 77-90.

Another Fulbe, Salih Bilali of Mussina (present day Mali), sole manager of 500 to 600 slaves, was described in glowing terms by his Georgia master in a letter to an ethnologist friend in the late 1830's. There one can find useful information on his country in its pre-jihad days and a mention of another interesting Fulbe from Futa Jallon, his friend Bilali, in a position similar to his own on a neighboring Georgia Sea Island. When the latter was given guns to defend his people against the British in the Wary of 1812, he declared to his master that in the event of an attack, "I will answer for every Negro of the true faith, but not for the Christian dogs you own."

Nearly all of these men impressed others by their senses of themselves, which surely were outgrowths of the Islamic teachings of their youths. But along with denying their Africanness, came a denial of their religious origins. Thus a thirteen page document in Arabic left by Balali was called a "diary" although it is actually a coll-ction of excerpts from a Muslim legal treatise. His being buried with a Qur'an and his prayer rug is looked upon as only a quaint occurance. Salih Balali's and Omar's manners were attributed not to their African training as had been allowed to Job Ben Solomon and Abdul Rahahman, but to their American training under enlightened masters. As late as the 1940's however, Bilali and Salih Bilali, and their impressive but curious prayers, fasts and times to pray were being recalled by their descendants on Georgia's Sea Islands.[22]

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[22]Ivor Wilke, "Salih Bilali of Massina", in Africa Remembered, pp. 145-151. Drums and Shadows: Survival Studies among the Georgia Coastal Negroes (Garden City, NY: Doubleday, 1972), pp. 151-175.

That any of these men were recognized by whites is, as we have seen, unusual; but that one significance of their actions appeared to be lost by the 1940's is clearly due to the general treatment of African Muslims in America. The great and racist historian of the South, Ulrich B. Phillips noted the preference for "Gambian" Africans in South Carolina, but said it was for their "Arabic blood" not their Islamic training.[23] Gerald W. Mullin notes that "Mundingoes" usually Muslims, were "among those likely to try to take their fellows home to Africa."[24]

But for Albert Raboteau's, Slave Religion then, little notice has been made of this group of men by modern historians, although two have been the subjects of recent full-length books: Job Ben Solomon in The Fortunate Slave by Douglas Grant and Abdul Rahahmen in Prince Among Slaves by Terry Alford.[25]

These chronicles of Muslims in 19th century America are conspicuous by their absence from the pages of all but the most esoteric historical sources. The Islamic umbilical cord connecting Mother Africa to her black progeny in America was meticulously cut at both ends. Chattel Slavery, the "peculiar" American institution which ravaged countless millions of the human family, could not vouchsafe the liberating dignity that Islam fosters in its adherents. Since slave families were

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[23]American Negro Slavery, pp. 9, 31, 45, 343, 428.

[24]Flight and Rebellion: Slave Resistance in Eighteenth Century Virginia (New York: Oxford Univ., 1972), pp. 44-5.

[25](New York: Oxford Univ., 1980), pp. 5-6, 34, 46-47.

often systematically separated, parents from their children, kin from kin, opportunities to pass the culture to succeeding generations did not exist.[26] Consequently, when the Muslim slaves who survived the middle passage died, Islam in America, for all intents and purposes, usually died with them.

When, at the dawn of the 20th century, a handful of black decendents of slaves initiated an "Islamic" call to indigenous African-Americans, they made no clear connection between their peculiar "Moslem" beliefs and those of the above mentioned Muslim captives. In fact, what little connection existed was doubtlessly more coincidental than religious. In any event, the minds of these black men were preoccupied with the glory and achievement of Muslim cultures in antiquity, like Songhay, ancient Mali and Morocco. As members of a racially oppressed minority, they were obsessed with the notion that the salvation of all black Americans lay in rediscovery and rebuilding of great Muslim societies.

It was to this grand Islamic heritage that these black men would proudly turn to substantiate an impassioned, Afro-centric world view. As a result, the turn of the present century found the polemics of W.E.B. Dubois and Booker T. Washington--each arguing for varying degrees of Christian accommodation to white hostility--matched and surpassed by the "prophetic" vehemence of street corner nationalists. A handful of these determined black men constructed a pseudo-Islamic eschatalogy for black

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[26] Of the surviving slave narratives speaking to this and attendent issues, one of the best is the classic autobiography of Frederick Douglas, The Life and Times of Frederick Douglas (New York: The Macmillan Co., 1962).

redemption which struck at the very sould of disenfranchised black masses, captured their frustrated imaginings and bade them rally around the cause of separatism. Their "Islamic" creed was so subliminally shadowed, however, in the rhetoric of black nationalism and cooperative economics that sincere adherents to the faith were isolated from any true Muslim ethos. A pausity in the numbers and influence of authentic, practicing Muslims who might have provided a corrective to cultist innovation allowed the opoular acceptance of an erroneous doctrine to spread unchecked. Accordingly, the stage was set for the emergence of two black nationalist groups flying the banner of "Islam": the Moorish Science Temple, and the Nation of Islam. It must be noted that material describing the latter group is applicable to the organization prior to the ascension of its current leader, Iman Warith Deen Muhammad, in 1975.

The Moorish Science Temple of America

Noble Drew Ali, before becoming a "prophet" of Islam, was born Timothy Drew in North Carolina in 1886. He encountered some forms of oriental philosophy and was very impressed with its racial catholicity that he began a serious study of these doctrines. Drew Ali felt these writings contained the potential to truly emancipate the black masses from the double evil of a lost identity and racial prejudice. He established the first "Moorish Science Temple" in 1913 in Newark, New Jersey.[27] A charismatic and determined speaker, Drew Ali would harangue small gatherings of black people on street corners, in basements, or

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[27]Arthur Huff Fauset, Black Gods of the Metropolis (Philadelphia: University of Pennsylvania Press Co., 1970), p. 41.

empty lots; his sincere and energetic appeal to a simple idealism stressing pride and the return to an "Asiatic"--that is non-caucasian--religious and cultural identity brought him followers. As his following gradually increased, he opened temples in Pittsburgh, Detroit, in numerous cities in the South, and finally realized his greatest dream; the founding of a temple in Chicago in 1925.[28]

Arthur Huff Fauset, author of a study on the "Moors" describes their membership process:

> When the initiate became a full member of the cult, he was given a card, slightly larger than a calling card, which bore the following inscription:
>
> (Replica of star and crescent) ISLAM — UNITY (Replica of clasped hands) — (Replica of circled " ") ALLAH
>
> This is your Nationality and Identification card for the Moorish Science Temple of America, and Birthrights for the Moorish Americans, etc., we honor all the divine Prophets, Jesus, Muhammad, Buddha and Confusius. May the blessings of the God of our Father Allah, be upon you that carry this card. I do hereby declare that you are a Moslem under the Divine Laws of the Holy Koran of Mecca, Love, Truth, Peace, Freedom and Justice. "I AM A CITIZEN OF THE U.S.A."
>
> NOBLE DREW ALI, THE PROPHET, 3603 INDIANA AVE., CHICAGO, ILL[29]

Although preoccupied with retracing the lost identity of black Americans to the historical Muslim Andalusia or Morocco, Drew Ali went on to argue that the word "Ethiopian" signified division "Negro" (black) meant death, and "colored" signified something that is painted. He contended that the name is all-meaningful, for by stripping him of his Asiatic name and cal-

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[28] E.U. Essien-Udom, Black Nationalism (New York: Dell Publishing Co., 1970), p. 46.

[29] Fauset, p. 42.

ling him Negro, black, colored or Ethiopian, the European robbed the Moor of his power, his authority, his God, and every other worthwhile possession."[30] Openly contemptuous to whites, "the Moors would accost whit e people in the streets and, showing their membership cards or the button they wore on their coat lapels, would sing the praises of their prophet... because he had freed them from the curse of European (white) domination.[31]

A pre-occupation, a reaction to the strait-jacket of white racism, clearly superseded the Moors' practice of anything resembling religious devotion. Even though ritual prayer is an obligation that is central to true Islam, Drew Ali's eclectic philosophy was a more programmed response to a swelling trend towards "mystical" black nationalism among the grassroots than a legitimate theology. C. Eric Lincoln has described the atmosphere in which this phenomenon existed:

> The lower-class Negro is ripe for the lure of black nationalism. He is proud to rediscover himself as a Black Man, linked to the great and venerable civilizations of the "single black continent" of Afro-Asia. He is grateful for a mystique, especially one dignified as a religion, that rationalized his resentment and hatred as spiritual virtues in a cosmic war of good and evil. And he is jubilant at his new vision of the future--a future not of racial equality, for which he believes the white man has shown himself unfit, but of black supremacy.[32]

The Moorish-Americans do follow a religious principle outlined in a "secret" text divulged to and by Noble Drew Ali which is derived from the

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[30] Essien-Udom, p. 47.

[31] op. cit., p. 43.

[32] C. Eric Lincoln, The Black Muslims in America (Boston: Beacon Press, 1961), pp. 48-49.

Holy Qur'an of classic Islamic tradition; the "Moorish" version, called the Holy Koran of the Moorish Holy Temple of Science, consists of 64 compactly printed pages. The cover page reads as follows:

THE HOLY DORAN
of the
MOORISH HOLY TEMPLE
OF SCIENCE
7

Divinely Prepared by the Noble Prophet

DREW ALI

By the guiding of his father, God, Allah; the great God of the universe. To redeem man from his sinful and fallen stage of humanity back to the highest plane of life with his father, God, Allah.[33]

With the exception of observing certain practices peripheral to the essence of the Muslim orthodoxy, i.e., abstinence from pork* and alcohol, the Friday Sabbath, the Arabic salutation and the like, the Moorish ritual and practice could be characterized as an "Islamized" version of ritual more common to black Protestants in Garvey's African Orthodox Church than Moslems from Morocco.[34]

Nevertheless, the emergence of the Moorish Science Temple, still functioning in an abbreviated form in scattered urban areas, begins the litany of non-assimilationist, black movements loosely affiliated--in de-

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[33]Fauset, p. 45.

*Even in this there is deviation from authentic Islamic Law since Moors forbid eating all other meat as well.

[34]Marcus Garvey did indeed incorporate a restructured Christian liturgy in his Universal Negro Imporvement Association which tacitly accommodated traditional Christian practices in much the same manner and degree as Drew Ali's Moors casually adopted selected principles common to traditional Islam.

sign if not in practice--with traditional Islam. On Mary 1929, Noble Drew Ali, whose following may have reached twenty or thirty thousand followers at its zenith, was implicated in the murder of a rebel aide, he died, while released on bond a few weeks later, under mysterious circumstances. Dr. Essien-Udom, speculating on events following Drew Ali's sudden demise commented on subsequent events in the movement as follows:

> For some time, one W.D. Fard assumed leadership of the Moorish movement...Fard claimed that he was the reincarnation of Noble Drew Ali. By 1930 a permanent split developed in the movement. One faction, remains loyal to Noble Drew Ali, and the other, which is now led by Elijah Muhammad, remains faithful to the Prophet Fard (Master Wallace Fard Muhammad).35

Although a direct connection can be made between the Moorish Science Temple and the Nation of Islam--the name eventually adopted by the followers of Elijah Muhammad--this has been continually and emphatically denied by the Nation's spokesmen. But the ideological similarities seem to support Essien-Udom's contention. At any rate, the growth and influence of the Nation of Islam was destined to influence both the politics of black liberation as well as the posture and composition of Orthodox Muslims living in the United States.

The Nation of Islam

It is through the efforts of the Nation of Islam, extending over a period of roughly forty turbulent years, that the term, "Islam", and the label, "Black Muslim", became fixed in the American psyche as examples of a cult nationalism more worthy of police surveillance than religious un-

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35 Essien-Udom, Black Nationalism, p. 48.

derstanding. The idea that the movement grew as a natural extension of the combined philosophies of Marcus Garvey and Noble Drew Ali is a notion casually supported by the Nation's leader and teacher, Elijah Muhammad:

> "I have always had a very high opinion of both the late Noble Drew Ali and Marcus Garve- and admired their courage in helping our people (the so-called Negroes) and appreciated their work. Both of these men were fine Muslims.
>
> The followers of Noble Drew Ali and Marcus Garvey should now follow me and co-operate with us in our work because we are only trying to finish up what those before us started.[36]

Initially organized around Elijah Muhammad, his mother, wife and six children in Detroit in 1932, the Nation of Islam's early years were characterized by legal harassment and bloodshed. In Detroit in the year 1932 Muhammad was erroneously cited and later acquitted for "contributing to the delinquency of a minor." He moved to Chicago in 1934, where he organized a second Temple called the Allah Temple of Islam. On March 5, 1935, the movement was embroiled in a courtroom riot which left a veteran Chicago police chief, Joseph Palczynski, dead, a bailiff seriously wounded, two members of the Nation shot, and thirty-eight others--twelve policemen, six bailiffs, and twenty members--cut or bruised.[37] The 1940's found the Nation again severely tested in Washington D.C., as Muhammad's followers consistently refused to register for the draft on pacifist grounds: "Members of the Nation believe that Allah forbids them to bear

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[36] Eric C. Lincoln, The Black Muslims in America, p. 76.

[37] Essien-Udom, p. 77.

[38] Essien-Udom, Black Nationalism, p. 77.

arms or do violence to anyone whom He has not ordered to be killed.[38]

Events similar to these nudged the Nation into national prominence; its assumption of a self-determined political and economic position loosely based on black co-operative economics coupled with a pronounced insistence on racial autonomy--the white man being "the enemy"--gained still more notoriety. The barbed eloquence of its regional "ministers", most notable, Malcolm X, ultimately ushered the Nation of Islam into international fame.

Significantly, the early "Black Muslim" eschatology mirrored the Moorish Science Temple both in ritual and practice. Many of Elijah Muhammad's historical arguments are quite like thos of Noble Drew Ali. They describe the black man's "original Asiatic" creation and the "grafting" of white tribes by "one of the geniuses of the Black Nation, Yakub."[39] Unfortunately, Elijah Muhammad was unable or unwilling to radically reshape the movement doctrine to comply with traditional Islam. Instead, a new doctrine, unsupportive of any natural coalition that might have developed between the building Nation and the watchful Muslim orthodoxy, was advanced:

> "Prophet W.D. Fard...is the God of the Muslims. His divinity is celebrated in (Elijah) Muhammad's teachings. He is known to his followers variously as 'Allah (God) in the Person of Master W.F. Muhammad, to Whom all praise is due, the Great Mahdi or Messiah![40]

The Nation of Islam's claim to the deity of Wallace D. Fard

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[39] Essien-Udom, Black Nationalism, p. 150.

[40] Essien-Udom, p. 143. In traditional Islam the prophecy of the Mahdi, or Reformer is prominent. Many orthodox reformers have claimed this position including Sayyid Ahmad, 1826, of the Punjab and Muhammad Ahmed, 1883 of the Sudan. None, however, claimed to be God incarnate as this claim is the height of blasphemy in Islam.

The Nation of Islam's claim to the deity of Wallace D. Fard together with the equally heretic labeling of Elijah Muhammad as "the prophet of Allah" ignited an intense and often violent conflict between the Nation's followers and the orthodox Muslim community. Wrangling over what constituted Islamic belief and practice raged in America's minority urban centers for more than twenty years--from the early 1950's until Mr. Muhammad's death, in 1975--with varying itensity. Although the leadership of many traditional Muslim communities found much in the Nation's program to disagree with, it was the cardinal, double sin of assumption to the deity and the prophethood which incited the most critical reaction. The practice of assailing Islam's racial universality with implications of racial supremacy was also deemed an abomination. The debate intensified by the late 1950's when an African-American Imam* from the Moslem Brotherhood of America, Alhaji Talib Ahmad Daud, together with Ahmad Jamal, a popular jazz musician, charged that "Mr. Muhammad does not believe in an unseen God" and his followers "do not make the required five prayers a day as required of all true Moslems."[41] Imam Jamil Diab, a Palestinian organizer of the Chicago Islamic Center, lamenting the "insidious stigma" attached to any Islamic society because of "...the aggressive manner in which the Nation propagates their views in the name of Islam"[42]

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*The title Imam is usually conferred upon that person designated as the spiritual leader of a Muslim community and is based on his knowledge and practice of Islamic tenets expressed in the Qur'an, or Muslim Holy Book, and the Traditions of the Prophet Muhammad Ibn Abdullah.

[41] Essien-Udom, p. 339.

[42] Eric C. Lincoln, The Black Muslims, p. 170

further stated:

> The very cornerstone of Islam, universal brotherhood of man, black as well as white, has been turned into hatred by them... (His group) is not now, nor has it ever been a part of our faith.[43]

Ironically, the agitation initiated by the Nation of Islam within the Orthodox Muslim community did much to pique the interest of the non-Muslims who witnessed the uniting of various orthodox elements against the Nation's rapidly eroding spiritual position. Both groups gained converts from among the urban masses. The conversion of Al Hajj Malik Al-Shabazz Malcolm X, to the Muslim orthodoxy in 1963 augured ill for the popular acceptance of Elijah Muhammad's slanted version of Islam.

Elijah Muhammad died on February 25, 1975. His son and successor, Wallace Muhammad, educated at the Al-Azhar Mosque-college in Cairo, Egypt and a dedicated adherent to the orthodox Islamic tradition, has embarked on a course that seeks to finally restore the over ninety-thousand followers of the former Nation of Islam to the fold of the Muslim orthodoxy.

In publicly denouncing the "man-God" philosophy advocated by his father, Wallace Muhammad has, at various times, likened W. D. Fard to Satan, implying that he, Fard, "bought the methodology to serve God as an adversary...He used us to start fires."[44] More significantly, in an address delivered April 22, 1977 to the inaugural session of the International Conference of Islamic Organizations in North America,

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[43] Essien-Udom, p. 344.

[44] Bilalian News, 27 May 1977, p. 12

sponsored by the Muslim World League, Wallace Muhammad testified that "there is no deity worthy of worship but God Almighty who is One and without partner, and that Muhammad the son of Abdullah is God's true Servant and Apostle, May God's Peace and Blessings be upon him."[45] In an effort to more closely align his followers with the traditional Muslim community, Mr. Muhammad initiated far-reaching organizational and ideological changes, from the renaming of his group--it is now called the World Community of Islam--to establishment of regular prayer five times daily; the inclusion of Europeans and their descendants within the movement; a de-emphasis of material accoutrements, fine clothing, automobiles and the like, emphasis on the study and application of Islamic practice as expressed in the Holy Qur'an, and, in general, a retreat from the doctrinaire "Black Muslim" nationalism commonly ascribed to the Nation of Islam.

Orthodox Muslims in the Americas who are familiar with the history and growth of the Nation of Islam under Elijah Muhammad express a predictably guarded optimism in response to the group's newly assumed position. Zafar Ishad Ansar, a Muslim scholar from Pakistan and an instructor at the Institute of Islamic Study at McGill University in Ontario, Canada, recalls his dismay regarding the Nation's former belief that "the black nation is God, that God is a human being, that he came in the person of Wallace Fard." Continuing, Dr. Ansari says he is "unable to make a definite statement on Wallace Muhammad (and his members). There is a feeling among scholars to accept them, to

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[45]Wallace Muhammad, address delivered at International Conference of Islamic Organizations, Newark, New Jersey, 22 April 1977.

welcome them. We are hopefully waiting to see no difference remains, that the gulf (between us) will be done away with."[46]

This "gulf", this separation now begging for repair, owes its genesis to the failure, early on, of Noble Drew Ali, W.D. Fard, Elijah Muhammad, and other self-proclaimed "Muslims" to define the essential elements of authentic Muslim theology and culture. Their hypnotic awe of the glorious "Asiatic" societies they tried to duplicate is equally at fault. The situation is analogous to that of a mathematician applying one-half of a proven formula to a complex equation whose elements he has unfortunately misinterpreted; his error, critical enough at the outset, is compounded at every stage of the problem-solving process. Similarly, the initial failure of early cultural nationalists to acknowledge and meticulously apply the teachings advanced by Islam's Prophet Muhammad doomed their efforts to inevitable failure, at least in purely Islamic terms.

At the same time, however, the role these groups played in raising the consciousness of racially oppressed American minorities must be acknowledged. Blatant racism did and does exist in American society. Whatever their failings might have been along Islamic or personal lines, their messianic leadership was obviously intent on restoring freedom, equality and dignity to the downtrodden. There is dignity in such intentions. Additionally, these groups were primarily responsible for keeping ideas about "Islam" and "Muslims" circulating throughout America, particularly among urban minorities. In this way, these "Islamic" sects influenced numberless interested

[46] Bilalian News, 27 May, 1977, p. 13.

observers to critically study the Islamic religion; as a result, many American converts to Islam gained their first exposure to the religion through the research of issues raised by cult "Muslims". In any event, by the late 1950's, significant numbers of indigenous Muslims had found their way to the Islamic orthodoxy. The fourth and final purpose of this overview is to briefly examine the roots and the development of the Orthodox Muslim movement in this country.

Sunni Muslims: Roots of the American Orthodoxy

By far the most salient aspect of Islamic culture is that it has been impervious to radical change or innovation. Muslims all over the world-- ragardless of race, culture, or position-- if found submitting to the obligations dictated by the Law through God's Prophet, share a common faith that is expressed in a common language, in a common manner directed toward a common goal. That goal is Paradise. History indicates that this consistency is partly attributable to the Islamic system's universality. Islam is naturally compatible with the practical, human concerns operant in all societies irrespective of racial, cultural or material status. Additionally, the Quranic injunction to establish a missionary body from among the community whose responsibility lies in making da'wa-- literally "the call"-- proved fortuitous to the eventual spread of al-Islam:

> "Invite all to the way of the Lord with wisdom
> And beautiful preaching and argue with them
> In ways that are best, and most gracious
> For thy Lord Knoweth best
> Who has strayed from his path

And who receives guidance."[47]

Orthodox Islam's universal appeal and vigorous missionary tradition found renaissance in North America at the turn of the century. Parallel with the origins of the nationalist movements discussed earlier, Muslim immigrants, despite their fluctuating numbers caused by exploitative immigration policies, entered the country from the Middle East, Pakistan, India, and parts of Africa. One of these immigrants, W.D. Fard, the Arab "peddler" of black supermacy, had a profound influence on Muslim affairs as we have seen. But most of those early immigrants, according to Barbara Aswad, planned to stay in the West only long enough to earn money to return to their villages or towns. A number of factors prevented this, and most settled down, brought their relatives here and raised families.[48] Although the numbers of Muslim expatriates settled here is little more than ten percent of all Arabic-speaking immigrants, close kinship ties, together with their unique status as a minority within a minority enabled them to resist the disorienting tendencies associated with surviving an urban environment. Extended family ties were strengthened and the transition from the village to the urban centers was comparatively smooth.[49]

[47] al-Qur'an, XVI: 125.

[48] Barbara Aswad, Arabic Speaking Communities in the United States, ed., (New York: Center for Migration Studies, 1974), p. 3.

[49] Lauren D. Wigle, "An Arab Muslim Community in Michigan" in Arabic Speaking Communities in the United States, ed. Barbara Aswad (New York: Center for Migration Studies, 1974), pp. 156-157.

Those committed to holding to the faith established mosques-- or places for prayer-- and Islamic centers. After World War II, these sites became the focus of Muslim activity in cities like Detroit, Chicago, Dearborn, Boston and New York. In New York City, for example, the Muslim immigrant community-- predominantly Egyptian, Syrian and Pakistani-- established the Islamic Mission on 143 State Street in Brooklyn in 1941. A similar organization was established earlier in Harlem, at 303 West 125th Street, by a collective of Africans and Pakistanis, in 1938. The main activities of these organizations, than and at present, centered around the establishment of regular Friday prayers, the recitation and study of Qur'an and Hadith, the study and practice of the Sunnah of the Holy Prophet, and the adoption of procedures for propagation of the Faith. Additionally, more mundane concerns central to the adjustment of new arrivals to the community which included the Islamic orientation of indigenous converts to Islam, were discussed.

The pressures and pace of the industrialized West, though inadequate in turning first generation Muslims from their faith and from commitment to Islam in principle, greatly impeded their determination in practice. The spread of the message, however, resulted in the conversion of more and more numbers of local African-Americans, Latin-Americans and whites from the inner city, whose zeal and energies led them to assume uncompromising attitudes regarding the practice and development of Islam.

Sunni Muslims insisted in the observance of the Fardayn or obligatory

pillars of Islam which are five in number: 1) the belief that there is no god but God, and Muhammad is His Apostle; this statement, known as the Kalima, is the fundamental expression of Muslim belief, 2) the establishment of regular prayer, or salat, five times daily as well as regular attendance at Jum'a or Friday congragational prayers, 3) establishing the obligatory payment of Zakat, or the annual tax on surplus income to be distributed among the needy, 4) observing the fast, strictly during the month of Ramadan, which often proved a hardship on Muslim immigrants, particularly on "many second generation and higher educated individuals (who) exhibited religious apathy in such factors,[50] and 5) participation in the Hajj, or pilgrimage to Mecca at least once before death, a strongly urged practice which naturally drives its urgency from the practice of the above obligations.

Many among the expatriate community found themselves so frustratingly preoccupied with the quest for basic survival and material gain in a new and highly competitive environment, that their practice of Islam was limited to the biannual observance of the two Muslim holidays, 'Eid ul-'Adtha and 'Eid ul-Fitr. The converts, on the other hand, saw a life-giving potential in their new faith and were solidly rooted enough in the society, or perhaps more alienated from the American materialism, to openly reject the "progressive" life-style to which their awe-struck brothers aspired. Moreover, the confused clamoring of "Muslim" nationalists, followers of Drew Ali and Elijah Muhammad-- particularly the latter-- further spurred the desire of orthodox converts

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[50]Wigle, p. 160

to establish a network of Muslim communities, complete with schools, markets and supportive institutions that might mutually advance the practice of Islam in its purity.

Any relationship that existed between the followers of these "Islamic" groups and Sunni Muslims were based on the fact that both groups openly expressed a belief in the Quranic revelation. In the case of the followers of Elijah Muhammad, this belief was subject to the rather whimsical interpretations of the Qur'an that Mr. Muhammad claimed were the prerogatives of his being a "messenger of Allah." To Sunni Muslims, however, the Qur'an must be taken literally, and interpretations which run contrary to the spirit and letter of the established orthodox view constitute the most vile form of sin. It is significant that, even amidst the most tense relationships between these two groups, amicable individual relationships between members of the Nation and Sunni communities did exist, particularly among Sunnis and "Nation" followers who placed the "official" pronouncements of Mr. Muhammad secondary to their maturing personal knowledge and understanding of the Quranic message. Individual members of both groups sometimes prayed and studied together--often at a shared workplace--when circumstances permitted. Some followers of the Nation did convert to the Islamic orthodoxy as a result of contact and dialogue with Sunni Muslims. But these were a small percentage of the Nation of Islam, the vast majority of whom steadfastly followed the teachings of Elijah Muhammad without question.

Dar-Ul Islam

Ultimately, an indigenous Muslim omvement, solidly linked in faith to the established, predominantly immigrant community but structurally autonomous, was initiated in Brooklyn, New York. Al-Hajj Hasan Ali Muhammad describes the movement's beginnings:

> The idea of Dar ul-Islam, which was later to become the Ya-Sin Mosque and a national movement was first conceived in 1962 by three brothers: Rajab Mahmoud, Isahq Abdush-Sheed and Abdul-Kareem. They...had as their primary objective the establishment of an organic, functioning Islamic community. Up until this time, the indigenous American Muslims attended Friday Jum'a services at the Islamic Mission at State Street in Brooklyn. However, these three founding brothers grew dissatisfied with the directional focus of the Islamic Mission, whose leadership came exclusively from the Middle-East and who were either unaware or unresponsive to the needs of the indigenous people in whose midst they had settled.[51]

From the start, the movement took an uncompromising position regarding challenges to matters of faith and, of equal importance to practice. This led to legal contests regarding the First Amendment guarantees of Muslims. They sought legal sanctions to leave work or school at an agreed upon time to fulfill religious obligations; to omit the shaving of the beard and moustache as a religious observance, and to win adjudications supporting the habits, dress and customs of Muslim men, women and children. Essentially, the issue in contention was one of institutional tolerance of Islamic religion and culture, and, in nearly all cases, the issue has been decided in favor of Islam on the strength of First Amdnement guarantees.

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[51] Al-Hajj Hasan Ali Muhammad, "The Dar ul-Islam Movement", Al-Jihadul Akbar, July 1974, p. 8.

Dar ul-Islam initiated the example of confronting the cultural, political and psychological challenge to Islam posed by the dominant "American society. Ironically, this same theme had been the controversial subject of the writings and struggles of noted foreign Muslims like Imam Hasan al-Banna, Sayyid Mandudi and Sayid Qubt, to name a few. These events were thoughtfully observed by a number of "believing" second generation Muslims and Muslim foreign students. Ultimately, many of the strategies employed by Dar ul-Islam were seen by these young Muslims as distinct and obvious alternatives to the legacy of capitulation which they had inherited from past Muslim immigrants. The Muslim Student's Association of North America and Canada, comprised of students from literally every ethnic group under the sun and directed by competent Muslim administrators, soon escalated its support of major movement principles. Moreover, they demeaned the passive attitude of Muslims who had forsaken the principles and spirit of Islam for secular security. In an effort to turn the tide of acculturation they followed the lead of Dar ul-Islam and made the development of an Islamic educational system their top priority.

In effect, it is the development of an indigenous Muslim movement based on orthodox expressions of faith and practice that signals the factual beginnings of Islamic social and cultural development in this country. Importantly, the Brooklyn effort provided both the precedent and the impetus for similar Islamic reform movements in urban centers nationwide, including Boston, Philadelphia, Washington D.C., Atlanta, Nashville, Miami, Cleveland, Detroit, Houston, Kansas City, Los Angeles

and elsewhere. The establishment of the indigenous orthodoxy gives Islamic development in America a permanence that is, in itself an historical precedent. Additionally, the use of traditional missionary practices has resulted in the growth and spread of Muslim communities at a startling rate. The future of these Muslim communities may well depend on whether or not the emerging Muslim culture is successfully transferred to the next generation of American Born Muslims.

Historical events leading to the present status of Muslims in America show that Muslims initially arrived at these shores--in significant numbers--in bondage. The subservient position of these Muslim slaves prohibited the survival of an Islamic subculture among the slaves. The Judeo-Christian religious ethic was thought to be more compatible with the goals of slavery; eventually, Christianity was imposed on the slaves. The rise or spread of "Islamic" cults in the 20th century was eventually supplanted by an authentic Muslim movement intent on developing a permanent Muslim society in America. The leadership of these emerging Muslim communities recognizes the crucial role of education in these developing societies.

The primary purpose of this study is to investigate the role and function of Muslim education in helping to develop and maintain a Muslim society in this country. Knowledgeable followers of Islam agree that Muslim educational planning and development must, of necessity, recognize and follow the principles established by Islamic Law. In the next chapter, the sources, the content and the implications of Islamic law to Muslim schooling will be examined.

CHAPTER III

THEORETICAL UNDERPINNINGS: THE SHARI'AH AND ITS IMPLICATIONS FOR SCHOOLING

This chapter will examine the predominance of the Shari'ah, or Islamic Law, in matters of schooling. Considering the vast body of literature and legislation which comprises the Shari'ah, the subject is approached with modes objectives that serve the needs of this study. Accordingly, this chapter will serve three purposes: first, it will introduce some basic Islamic concepts concerning the Shari'ah and "secular" law; second, it will describe the basic sources and characteristics of the Shari'ah; it will examine the implications of the Shari'ah to Muslim schooling in America.

Basic Concepts

In American society, where the separation of church and state is the law of the land, the intervention of divinely revelaed law in "non-religious" matters may seem out of place. Dr. Said Ramadan, whose book entitled Islamic Law is a major reference for this chapter, has commented on this relationship:

> The very term "Islamic Law" reflects, in the first instance, an idea far from the common concept of the nature and function of law. Religion, as generally conceived, is a spiritual sphere of supra-human connotation that cannot be identified with "law", which is basically a secular concern. A vast background of legendary notions, sacerdotal build-up and political history has contributed to the establishment of law and religion.[1]

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[1]Said Ramadam, Islamic Law: Its Scope and Equity (n.p., 1970), p. 25.

Orthodox Muslim legalists do not acknowledge the idea that Islam and its legal system should have no part in the management of social, political, "scientific" and economic affairs of Muslims. Islamic concepts of nature and reality are based on the belief that God alone is the supreme determiner of the affairs of men; indeed, God is the absolute master of His creation. In the Muslim view, there is no aspect of man's existence that could be separated from divine authority. One meaning of the Arabic word "Islam" is, after all, "the submission to God's will."[2] The submission is total, not partial, and it is not limited to purely religious concerns. Muhammad Qutb, addressing this issue, makes the following points:

> Island is not a mere creed, nor does it represent simply an edification of souls, or a refinement and training of virtues but is rather a harmonious whole that also includes a just economic system, as well balanced social organization, codes of civil, criminal as well as international law, a philosophical outlook upon life along with a system of physical instruction, all of these flowing from the same fundamental creed of Islam and its moral and spiritual temperment.[3]

The above views place the entire galaxy of man's achievements and potentials under divine dominion. They suggest a notion of "wholism" that greatly exceeds western concepts of the term.

Muslim scholars suggest that western legal convention is actually the heritage of a schism betweem religious dogma--not religion itself--and scientific empiricism that has its roots in antiquity. Muhammad

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[2]Syed Ala Maududi, Towards Understanding Islam, translated by K. Ahmad (Lahore: Islamic Publications Ltd., 1972), pp. 2-5.

[3]Muhammad Qutb, Islam the Misunderstood Religion (Dacca, E. Pakistan Press Syndicate, 1969), p. 9.

Qutb elaborates on the "sacerdotal build-up and political history" referred to earlier by Said Ramadan:

> Europe was the scene of a conflict between religion and science, because the church there had arbitrarily embraced certain theories and dogmas (inheriting them from Greece) and insisted that they were sacred and a gospel truth. So when the theoretical and the empirical science [sic] demonstrated the error and the fallacy of these theories the people there had no other course but to believe in science and disbelieve in the church as well as in the religion these men stood for.[4]

One enduring result of the conflict between religion and science during the European Renaissance is the shift of emphasis from religious to secular concerns. Scientific discoveries contradicted and shattered the framework of religion and its dogmas in 18th and 19th century Europe. According to Muhammad Qutb, the wholistic Islamic view of creation did not produce a similar set of circumstances. Rather, Islam accommodated and even supported scientific activities.

> Why should we [Muslims] separate science from religion or hold that the two are at variance and war with each other? Is there even a single scientific fact which has been found to contradict Islam and its basic creed? Were scientists ever subjected to persecution in the domain of Islam? The whole history of Islam is before us. It testifies that there have been great doctors, astronomers, mathematicians, physicists as well as chemists but never were they persecuted for their views. There is no trace of any conflict between science and their religious beliefs to be found in the minds of these great Muslim scientists.[5]

Qutb contends, therefore, that the Muslim religion is on sold and equal footing with scientific discovery. Islam, as a total life system, refutes the duality of spiritual and temporal worlds. To Muslims, the discovery of "scientific" laws concerned with the physical world and its phenomena are merely detailed examples of "Islam", or the natural sub-

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[4]Qutb, p. 13.

[5]Qutb, p. 14.

mission of created things to divinely prescribed patterns of existence. The fact that man is a thinking, reasoning creature does not exclude him from the necessity to follow the "natural" laws imposed on lesser life forms; rather, it qualifies the need for a legal code that responds to man's instincts as well as his intellect. Since the Shari'ah is based on commandments that Muslims accept as the word of God, it fulfills this need in Islamic terms.

There are some of the basic concepts that underlie the Islamic rejection of secularism and establish the efficacy of the Shari'ah as the predominant legislative authority for Muslims. It is now appropriate to examine the sources and some characteristics of the Islamic legal system and the Shari'ah.

Sources

According to Said Ramadan, most jurists are in the habit of classifying the sources of Islamic Law into two main categories:

1) CHIEF SOURCES, which cover:
   a) The Qur'an, or the Holy Book of Islam.
   b) The Sunnah, or the authentic Traditions of Muhammad.
   c) The Ijma, or the consensus of opinion.
   d) The Qiyas, or judgement upon juristic analogy.

2) SUPPLEMENTARY SOURCES, which include:
   a) Al-Istihsan, or the deviation, on a certain issue, from the rule of a precedent to another rule for a more relevant legal reason that requires such deviation.
   b) Al-Istislah, or the unprecedented judgement motivated by public interest to which neither the Qur'an nor the Sunnah explicitly refer.
   c) Al'Urf, or the custom and the usage of a particular society, both in speech and in action.[6]

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[6] Ramadan, p. 331.

The Holy Prophet himself, in his last khutbah, or sermon to his followers, established the primacy of the Qur'an and his Sunnah:

> "O people, bear in mind what I am for I might not see you again. I have left you two things. If you hold fast to them, never will you go astray after me. They are: God's Book, and His Prophets Sunnah.[7]

It is important to distinguish between "Islamic Law" and "Shari'ah"; the above classification of sources may help clairfy the distinction. The first two Chief Sources, the Qur'an and the Sunnah, comprise what is known as the Shari'ah. And of these two sources, the Qur'an is pre-eminent. During the lifetime of the Prophet Muhammad, only these two sources were recognized as binding on all Muslims. All other legal sources which, together, make up the overall system of Islamic Law are derived from the Shari'ah. Ramadan says,

> With the exception of the Qur'an and the Sunnah, every other source, chief or supplementary, has been a matter of controversy as to its validity or definition. There are some jurists who even considered the Holy Book, on which depends the very authority of the Sunnah, as the sole basic source of all Islamic jurisprudence.[8]

Accordingly, it is imperative that this fact is not overlooked: The invariable basic rules of Islamic Law are only those prescribed in Shari'ah (Qur'an and Sunnah), which are few and limited. Although the judicial works of Muslim legalist over the past 1300 years are very rich and indispensable, they are subordinated to the Shari'ah and are

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[7] Ibn Abd al-Barr, Jar'i Bayan al-Ilm wa-Fadlih (Damascus: Munir al-Dimashqi, n.d.), p. 1.

[8] Ramadan, p. 34.

open to reconsideration by all Muslims.[9] A more specific description explanation of the Qur'an and the Sunnah will help clarify their position as chief sources of the Shari'ah.

The Qur'an

Muslims regard the Qur'an as the very word of God. This belief is derived from the Qur'an itself in the following statement:

> Your companion (Muhammad) errs not, nor is he deceived. Whatever he utters is not of hiw own whim and fancy. It is nothing else but a divine revelation revelaed unto him.[10]

Also, the following ayyah qualifies the position of the Qur'an among practicing Muslims.

> This is bhe Book;
> In it is sure guidance, whithout doubt
> To those who fear God; who believe in the Unseen
> Are steadfast in prayer
> And spend out of what we
> Have provided for them
> And who believe in the revelation
> Sent to the [Muhammad] and sent
> Before thy time
> And in their hearts have the
> Assurance of the Hereafter.
> They are on true guidance from their Lord,
> And it is these who will prosper.[11]

The Prophet's successors, or Caliphs, striclty resisted the opportunity to be new sources of legislation. Abu Bakr, the first Caliph, whenever he passed a judgment; followed this procedure:

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[9] Ramadan, p. 36.

[10] al-Qur'an, LIII: 2-4.

[11] al-Qur'an, II: 1-5.

> He looked in the Qur'an. If he found an applicable text therein he would apply it. If not, he would ask the people whether any of them knew of a judgment passed by the Prophet on the particular issue. It sometimes happened that some people would come forward and state that the Prophet has passed a judgment on it. If there was nothing at all, he would summon the chief representative of the people and consult with them.[12]

Umar Ibn Khattab, the second Caliph, followed this principle with the exception that he asked whether Aub Bakr had passed judgment on the issue before he passed a new one. In each case, the Qur'an was consulted before any other available source.

The present form and content of the Qur'an is one and the same in every part of the Muslim world and has been so since roughly 610 C.E. when it was revealed, over a period of twenty-three years, to the Holy Prophet. The qur'an is the absolute authority where from springs the very conception of Islamic legality, faith and practice. Yet, according to Ramadan, it is more particularly an appeal to faith and the human soul rather than a classification of legal prescriptions. It categorically presents the historical, intellectual, moral and spiritual basis of the Islamic Way; moreover, definitions of general limits and bounds concerning every essential aspect of life are outlined. Dr. Ramadan summarizes the contributions of the Qur'an as a legal text in the following way:

> The Qur'an, being basically a book of religious guidance, is not an easy reference for legal studies. It is more particularly an appeal to faith and the human soul rather than a classification of legal prescriptions. Such prescriptions are comparatively limited and few. Regarding family law, they are laid down in 70

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[12] ibn al-Qayyim, I'lam al-Muwaqqi'in, Arabic. vol. I, p. 62; cited by Said Ramadan, p. cit.

> injunctions; civil law in another 70; penal law in 30; jurisdiction and procedure in 13; constitution law in 10; international relations in 25; and economic and financial order in 10. Such an enumeration, however, can only be approximate. The legal bearing of some injunctions is disputable, whereas in some others it simultaneously applies to more than one sphere of law. The major portion of the Qur'an is, as with every Holy Book, a code of Divine exhortation and moral principles.[13]

The method of applying the Quranic message was given to the Prophet Muhammad and is expressed in his Sunnah or Tradition.

The Sunnah

Sunnah, according to Arabic lexicographers, means a way, a course, rule or manner, of acting or conduct of life.[14] Before beginning any further explanations of the Sunnah, it is necessary to define the term hadith, a term often used interchangeably with "Sunnah", and a third term, "Traditions". Hadith refers to what was transmitted on the authority of the Prophet, his deeds, sayings, or tacit approval.[15] The English word Traditions is generally used as a blanket term for the first two and refers to the body of recorded evidence of the sayings and doings of the Prophet. Although there is a slight difference in the meaning of these terms, more detailed explanations of their subtleties is note necessary for the purpose of this study. It is enough to say that Sunnah means a mode of life, and the Sunnah of the Prophet means

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[13] Ramadan, p. 43.

[14] E.W. Lane, Arabic English Lexicon, vol. 4 (Edinburgh: n.p., 1867), p. 1438.

[15] M.M. Azami, Studies in Hadith Methodology and Literature (Indianapolis, Indiana: American Trust Publications, 1977, p. 3.

the mode of life of the Prophet; hadith literature refers to the narrations of the Life of the Prophet.[16]

The Sunnah derives its authority from the Prophethood of Muhammad, as expressed and defined in the Qur'an. The position of the Prophet is described in the following 4 ways: a) as expounder of the Qur'an, b) as a Legislator, c) as a model for Muslim society, and d) as one worthy of total obedience.[17] Quranic statements as translated by Dr. Ramadan, that supported the Prophet's authority are as follows:

Expounder of the Qur'an

> We have revealed unto thee the Remembrance [The Qur'an] that you may explain to mankind that which has been revealed for them.[18]

Legislator

> He will make lawful for them all good things and prohibit for them only the foul, and will relieve them of their burdden and the fetters which they used to wear.[19]

Behavioral Model for Muslim society

> A noble model you have in Alla's Apostle, for all whose hope is in Allah, and in the Final Day and who often remember Allah.[20]

Total Obedience to the Prophet

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[16] Azami, p. 17.

[17] Azami, pp. 5-7.

[18] al-Qur'an, XVI: 44.

[19] al-Qur'an, VII: 157.

[20] al-Qur'an, XXXIII: 21.

We sent no Messenger save that he should be obeyed by Allah's leave.[21]

Say: 'Obey Allah and His Messenger.' but if they turn their backs Allah loves not the unbelievers.[22]

Obey Allah and the Messenger happily so you will find mercy.[23]

O believers, obey Allah, and obey the Messenger and thos in authority among you. If you quarrel on anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and fairer in the issue.[24]

But no, by the Lord! They will not believe until they make thee the judge regarding disagreement between them and find in themselves no resistance against the verdict, but accept in full submission.[25]

And whatsoever the Messenger give you, take it. And whatsoever he forbids, abstain from it.[26]

He who obeys the Messenger obeys Allah.[27]

The above are some of the many Quranic verses which state the authority of the Prophet Muhammad and his Sunnah. They emphasize the fact that his whole life, decision, judgments and commands have binding authority and ought to be followed by Muslim individuals and communities as well as by Muslim states.[28] The various methods of

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[21] al-Qur'an, IV: 64.

[22] al-Qur'an, III: 32.

[23] al-Qur'an, III: 132.

[24] al-Qur'an, IV: 59.

[25] al-Qur'an, IV: 65.

[26] al-Qur'an, LIX: 7. This ayyat was revealed in the context of the spoils of war, but applies in all cases as the Prophet later explained.

[27] al-Qur'an, IV: 80.

[28] Azami, p. 7.

collecting, authenticating and recording hadith literature, the names, histories and systems of various schools of thought, and other related issues are far too complex and voluminous to be considered here. The above should be sufficient enough to establish the authority of the two Chief Sources of the Shari'ah.

The juridical literature which has built up over the centuries, as stated earlier, must defer to the Shari'ah as the primary source of Islamic Law. It is appropriate to include here an additional and very significant approach to the application of the Shari'ah which seeks to challenge thk unquestioned following of long established juristic schools, and advocates the use of individual reasoning in legal, social and economic affairs. This approach is called Al-Ijtihad.

Al-Ijtihad

Said Ramadan says al-ijtihad is derived from the ARabic verb ijtahada which literally means "to exert oneself." Over time, the term has come to denote a large complex of juristic definitions and conditions. Dr. Ramadan continues: "To the best of our knowledge, the first time it was used with a direct legal import was during the lifetime of the Prophet in an authentic Tradition of Mu'adh Ibn Jabal. The latter was appointed by the Prophet as a judge in Yeman. On the eve of his departure to assume his office there, the Prophet asked him: "According to what shalt thou judge/' He replied: 'According to the Book of god.' 'And if thou findest nought therein?' 'According to the Sunnah of the Prophet of God.' 'And if thou findes nought therein?'

'Then I will exert myself to form my own judgment.' [Emphasis in the original] And thereupon the Prophet said: 'Praise be to God who has guided the messenger of His Prophet to that which pleases His Prophet."[29]

Application of this principle to personally "exert oneself" has come to take different meanings for various Islamic scholars.[30] According to Dr. Ramadan, however, the legal method implied by the Tradition supports the use of learned "individual opinion" in seeking the correct application of the Shari'ah in a given instance. The intent of ijtihad is not to ignore, "modernize", or undermine the brilliant contributions of the early juristic scholars. Rather, the concept seeks to exercise the use of a juristic method sanctioned by the Holy Prophet and his Companions.

Similarly, movements to restore al-ijtihad - beginning in the early centuries of Islam and continuing to the present - were never attempts to "modernize" Islam. "Modernism" is a term designated by Professor Gibb to identify those claiming the right of unbridled "individual opinion" to challenge the theological constructions of the Middle Ages.[31] To the contrary, the movement has aimed, first, to

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[29]Ramadan, p. 74., citing the Tradition of Mu'adh Ibn Jabal from Ibn 'Abd al-Barr, Jar i'Bayan al-Ilm wa-Fadlih, Arabic, II, p. 56. See also M.Y. Musa Muhadarat fi Tarikh al-Figh al-Islami, Arabic, I, p. 18., and Kallaf, 'Ilm Usul al-Figh, p. 62.

[30]For details of the issues relating to this debate see: H.A.R. Gibb, Modern Trends in Islam, The Haskell Lectures in Comparative Religion delivered at the University of Chicago in 1945; Chicago, 1954, p. 12., also, Asah A.A. Fyzee Outlines of Muhammadan Law, 2nd ed. (London: Oxford University Press, 1955), and Said Ramadan, op. cit., pp. 74-77.

[31]Gibb, op. cit.

develop individual opinion into a variety of schools of law following the eminent jurists of the early centuries of Islam, and second, to address the misconception of taqlid, or blind following of these schools, which, according to Dr. Ramadan, "has been paralyzing most Muslim minds and to which the natural Islamic reaction has been a sense of movements aiming at the restoration of the free function of al-ijtihad, as initiated by the Shari'ah and practiced by the early Muslims.[32] In this respect, the term "fundamentalist" is a more apt description of supporters and followers of the movement than "modernist."

The impact of ijtihad on the indigenous movement is manifest in bold relief. The Imam of the Brooklyn based Dar ul-Islam movement, Shaikh Abdul-Kareem has stated clearly, "Judgment is based on the Book of Allah and the Sunnah of His Apostle, and in the application [of the two]."[33] Institutional development within movement communities, as well as an emerging cultural convention that shows a vigorous concern for Tradition, reflect the influence of Islamic fundamentalism domestically. Tru to the example of the Holy Prophet, legal decisions effecting civil affairs and intra-community relationships, including plans for schools, business and commercial development, are entered into in strict observance of the Shari'ah. Likewise, the Islamic codes

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[32]Ramadan, p. 78.

[33]"Muslim Unity in America", quote from a khutba delivered 4/22/72 and printed in Islamic News 1 (June 1977), pp. 2-7.

effecting dress, hygiene, diet, etiquette, marriage, divorce, funerals and inheritance are taken from the two Chief Sources of Islamic Law. Although the movement leadership plainly acknowledges the jurisdiction of the Orthodox schools of law[34]--notably the Shafi'i school--the pervasive non-Islamic influences of the dominant American culture consistently beget circumstances that fit the criteria guiding the use of ijtihad.

In any case, the position of the burgeoning Muslim movement in this country is unique in terms of the kind and relevance of Supplementary Sources--that is al-Istihsan, al-Istislah, and al'Urf--of Islamic Law on hand. These sources, recorded at another time for another people, were developed to deal with decisions and circumstances outside of the indigenous experience. It is important to note, that even in those "Islamic" countries were ijma, qiyas and other

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[34]The periods and present position of the orthodox schools are as follows: Hanifa School-Abu Hanifa Nu'man bing Thabit was born in 80 A.H. (699 A.D.) and died in 150 A.H. (767 A.D.). There are approximately 340 million followers of this Fiqh in the world mostly concentrated in Turkey, Pakistan, Bharat, Afghanistan, Transjordan, Indo-China, China, and Soviet Russia.
Maliki School-Malik bin Anas Asbahi was born in 93 A.H. (714 A.D.) and died in 179 A.H. (798 A.D.). There are approximately 45 million followers of this Fiqh in the World mainly concentrated in Morocco, Algeria, Tunis, Sudan, Kuwait, and Bahrein.
Shafi'i School-Muhammad big Idress al-Shafi'i was born in 150 A.H. (767 A.D.) and died in 240 A.H. (854 A.D.). His fol-owers are approximately 100 million and concentrated mainly in Palestine, Lebanon, Egypt, Iraq, Saudi Arabia, Yemen and Indonesia.
Hanbali School-Ahmad bing Hanbal was born in 164 A.H. (780 A.D.) and died in 241 A.H. (855 A.D.). There are some 30 lakh followers of this Fiqh mainly concentrated in Saudi Arabia, Lebanon and Syria. See: Maudui, op. cit., p. 144.

supplementary methods prevail fundamentalist movements to restore ijtihad abound. In recent years men like Hasa al-Bana, founder of the militant Muslim Brotherhood in Egypt, have been martyred in the attempt to resuce Muslims from the passivity incurred over decades of foreign domination. To these Muslim, ijtihad is seen as an ideology for redemption. It is a way to neutralize colonial influences while supporting Islamic ideology and culture. In the view of the American movement, the tensions and the challenges of modern materialism dictate the return to the Shari'ah, perhaps, as in the case of the Egyptian Muslim Brotherhood, to develop programs of action based in ijtihad.

Inasmuch as the Shari'ah is clearly the binding authority in the management of all Muslim affairs, it has predictable implications for organized educational planning development. These implications will be briefly examined in the light of some salient characteristics of the Shari'ah.

Characteristics of the Shari'ah and Their Implications to Muslim School Planning

It is advantageous to refer to the relationship between legislation and learning. In the Islamic culture this relationship is particularly important, since the Shari'ah is the overarching authority in both religious and temporal affairs. Besides skills development, behaviors and attitudes are formed during the schooling process. In Muslim societies these behaviors and--in a spiritual sense--even attitudes, are the concern of the Shari'ah. It logically follows that learning and the law should rightfully function in harmony if they are to support Muslim

society.

A thorough study of the Qur'an and the Sunnah brings out the following characteristics.[35]

1) They are basically inclined towards establishing general rules without indulging in much detail,[36]

2) From the very beginning, these texts were directly meant to deal with actual events. Presupposition was basically excluded from its philosophy of legislation,

3) As a rule, everything that is not prohibited is permissible,

4) Even in the field of prohibition, the Qur'an sometimes used a method which could gradually[37] meet a growing readiness in the society where revealed enjoyments were to be implemented,

5) All that the Qur'an and the Sunnah have prohibited becomes permissible whenever a pressing necessity arises, and

6) The door is wide open to the adoption of anything of utility, of whatever origin, so long as it does not go against the texts of the Qur'an and the Sunnah.

Statements from the Qur'an and Sunnah qualifying the validity of these legislative characteristics will be included prior to examining how each of the, in turn, impacts on American Muslim schooling.

The First Characteristic: They are basically inclined towards establishing general rules without indulging in too much detail.

A comprehensive selection of many statements from Qur'an or Hadith which support the above characteristic is neither feasible nor practical

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[35] Ramadan, p. 64.

[36] Al-Shatibi, Al-Muwafaquat, III, p. 368. Cited by Ramadan, p. 64.

[37] Ibn Kathir, VI, pp. 255-256. Cited by Ramadan, p. 64.

to primary aims of this study. A representative sample which addresses specific areas of jurisdiction will serve the same purpose.

Civil Law

From the Qur'an: "O ye who believe! Appropriate not one another's wealth among yourselves in falsehood, but let there be amongst you traffic and trade by mutual consent.[38]

From Tradition: "Muslims have to abide by their conditions except one that makes the unlawful lawful or the lawful unlawful."[39]

The above Tradition implies the principle of freedom of conditions upon concluding public contracts.

Criminal Law

From Qur'an: "Every soul is held in pledge for its own deeds."[40]

Also, "Each sould earneth only on its own account, nor doth any laden bear another's load."[41]

These injunctions state a bsic principle in Muslim criminal law, which is the personal responsibility and punishment of the guilty, thus suppressing all vicarious responsibility.[42]

Constitutional Law

From Qur'an: "And those who answer the call of their Lord and establish

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[38] Qur'an, IV: 29.

[29] M. Zarqa, Al-Madkhal al-Fiqhi al-'Am, p. 126. Cited by Ramadan.

[40] Qur'an, LXXIV: 38.

[41] Qur'an, VI: 165.

[42] Ramadan, p. 65.

worship, and who conduct their affairs by mutual consultation."[43]

The affairs of Muslims are settled by consultation. This includes the principle of representation in government and other forms of organizational administration.

International Law

From Qur'an: "O mankind! We have created you male and female, and have made you nations and tribes that you may know one another (and be good to one another). The noblest of you in the sight of God is the best in conduct."[44]

Here, the oneness of mankind is implied by a common denomonator stressing the point that the best in the eyes of God is the best in conduct. The emphasis is on harmony and knowledge of different nations and peoples. In the words of Muhammad Hamidullah: "For what is the use of international law if it does not aspire to cultivate harmony among nations."[45]

These are some examples of pronouncements of the Shari'ah in socio-legal spheres. significantly, the Quranic references to teaching or education are equally broad and sweeping: "...recite and teach what has been revealed to thee of the Book of they Lord; none can change His

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[43]Qur'an, XLII: 38.

[44]Qur'an, XLIX: 13.

[45]Muhammad Hamidullah, Muslim Conduct of State (Lahore: Sh. Muhammad Ashraf, 1953), p. 43.

words, and none wilt thou find as a refuge other than Him."[46] This verse emphasizes the specificity of the Shari'ah regarding the process and the particulars of educational methodology.

Considering the above, some specific examples of the implications of this characteristic on Muslim schooling will be briefly examined. More detailed discussion of this aspect is provided in subsequent chapters of this study.

Implications for Muslim Schooling

The characteristic tendency of the Shari'ah to establish general rules on a number of social issues has had significant impact on Muslim educational organization and methodology over the centuries. The Qur'an and the Sunnah are consumate sources of knowledge that is precious and essential to Muslims and Islam. In these sources, however, there is no detailed method included for passing either this knowledge or the range of useful "worldly" disciplines from the learned to the unlearned. The usage of the word "detailed" must be stressed. The practice of the Prophet, that is, the use of dialogue and example to impart the Quranic message to his Companions and the tribes is widely known and is substantiated by the very nature of the Traditions. But Muslim scholars agree that the specific method of the Prophet's dialogues is as impossible to duplicate as his impeccable character, and accordingly, specific school methods are developed around general Islamic principles.

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[46] Qur'an, XVIII: 27.

Obstacles to passing on traditional Islamic learnings emerged early in the history of Islam, when dedicated scholars first experimented with a variety of curriculum methods. Ibn Khaldoun (1332-1406 C.E.) mentions the view of Qadi Abou Bakr Ibn Al-Araby, one of the leaders in early Islamic education, saying "He has a method which he has over-stressed." Ibn Al-Araby's "method" was to first teach the children--in this case, Moroccan children--Arabic poetry, then arithmetic, and finally the Qur'an. After evaluating the method from a number of perspectives, Ibn Khaldoun concluded: "upon my soul, it is a good system; but current customs do not favor it, and they are the decisive factors."[47] Thus, the formulation of curricula and methods is a challenge that is not new to Muslims. Fortunately, the flexibility of the Shari'ah has allowed for constructive innovation; various successful methods have been devised and used with success.

A more detailed account of the historical development of Muslim school curricula and methods is presented in the next chapter of this study. For now, it is enough to say that the broad legal injunctions of the Shari'ah oblige the creation of school systems that are consistent with its moral and spiritual aims but reflect social realities as well.

The Second Characteristic: From the very beginning, these texts were meant to deal with actual events. Presupposition was basically excluded from its philosophy of legislation.

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[47] Abul F. Muhammad Al-Tawansy, Ibn Khaldoun (Cairo: Council for Islamic Affairs, 1967), pp. 43-44.

In this respect, the Shari'ah differs from other legal codes which are enacted upon the presumption and calculation of probabilities. Dr. Ramadan describes this trend in Islamic Law as deliberate and not a matter of coincidence.

From Qur'an" "O ye who believe! Ask not of things which, if they were made known to you, would trouble youp but if ye ask of them when the Qur'an is revealed, they will be known unto you. God pardonneth this, for God is Oft-Forgiving, Clement."[48]

From Tradition: "God has enjoined certain enjoinments, so do not abandon them. He has imposed certain limits, so do not transgress them. He has prohibited certain things, so do not fall into them. He has remained silent about many things, out of mercy and deliberateness, as He never forgets, so do not ask me about them."[49]

"Leave me as long as I leave you. Too much questioning brought only disaster upon people before you. Only if I forbid your doing anything, then do not do it, and if I order you to do something, then try to do whatever you can of it."[50]

Dr. Ramadan has interpreted the import of this aspect of Shari'ah as an emphasis on what <u>is</u>. The intent is to legislate only for actual events and not on presuppositions. He says: "We may call it a method realism. The Companions of Muhammad were filled with this spirit of realism and often refrained from speculation on hypothetical issues. Thus, nervous anticipation or the paranois of doing wrong would not lead to stifling "self-reghteousness." Ubbay Ibn Ka'b, when once asked for his opinion on such an issue, asked: 'Has it happened?' As the answer was 'no', he said: 'Then leave us at ease until it happens. When it

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[48] Qur'an, V: 104.

[49] Ibn al-Qayyim, pp. 71-72.

[50] Ibn al-Qayyim, p. 71-72

does happen, we shall pass our judgment accordingly."[51]

Implied also, is the repeatedly declared will of God to make things easier for man, a tendency not usually associated with "religion." The Qur'an says:

> "God desireth for you ease, He desireth not hardship for you."[52]
>
> "God tasketh not a soul beyond his capacity."[53]
>
> "He hath not laid upon you in religion any hardship."[54]

And, lastly, from Tradition of the Prophet:

> "Behold, this religion is ease, and whoever goes against its nature and overdoes it, will be overwhelmed by it. So take the middle path, and approach perfection and be of good cheer."[55]

Implications for Muslim Schooling

Two ideas relative to education are suggested by the concept of "realism" put forth in the above: first, that planning should focus on the perceived realities of the modern learning environment, and second, that in addressing existing needs, care should be taken not to overly tax the capabilities of the people involved with the learning process. The first idea, in that it imposes limitations on human dealing, can be expressed in the statements of school goals and objectives. For instance, the overall goal of Islamic education, if properly understood,

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[51] Ramadan, p. 57.

[52] Qur'an, II: 185.

[53] Qur'an, II: 286.

[54] Qur'an, XXII: 78.

[55] Al-Bukhari, Sahih, Kitabl al-Imam, cited by Ramadan, p. 68.

is the attainment of Paradise in the life to come. This is an Islamic reality to those who believe and accept the Quranic revelation and the Traditions of the Prophet as Truth. It is a central issue to the faithful, and questioning the probabilities of the actual existence of Paradise, either through personal queries or through the organized collections of school goals and objectives would "bring disaster" on the operation of the school program. Accordingly, the planning posture corresponds with the perspectives of the Shari'ah and relates to them through specific goals which effectively state the Islamic concept of what is real and plausible in educational terms.

The second idea speaks to both the attitudinal and functional aspects of Muslim school planning and development. It is taken as an inspiration for optimistic expectations in creating a system that is not overly demanding of its participants. If there is "ease in religion", and education is part and parcel of religious culture, then the learning structure itself should not be unduly burdensome. This attitutde should be manifest in the design of school programs produced by believing Muslims. In practical terms, this may mean that Islamic educational framework, as distinct from subject matter and methods, should not be an imposition to teachers and students. For instance, younger students may be allowed to forgo the mandatory fast in Ramadan if it is a hardship to them personally or in the school context. Also, the dress codes of students, particularly girls, may have to be adopted to m-et the demands of strenuous physical exercises that require a lot of mobility. Of course, adaptations in Muslim dress

codes are made only if the proposed changes do not violate the injunctions made explicit in the Shari'ah.

The degrees to which some of these ideas are carried out will be examined later in the context of three case studies of currently functioning Muslim school programs. Discussion will now turn to the next characteristic of the Shari'ah.

The Third Characteristic: As a rule, everything that is not prohibited is permissible.

From the Qur'an, the following statement attests to the validity of this characteristic:

> "And God hath made of service unto you whatever is in the heavens and whatsoever is in the earth; it is all from Him. So herein verily are portents for all people who reflect."[56]

The relationship between permissiveness and prohibition is further exemplified in the following ayyah:

> "Say, I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except that it be carrion, or abomination which was immolated to the name of other than God. But whose is compelled (thereto), neither craving nor exceeding the limit, (for him) lo! Thy Lord is Forgiving, Merciful."[57]

Also: "He hath explained unto you what that which is forbidden unto you, unless you are compelled there to."[58]

And again: "He had made clear unto them what they should guard against."[59]

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[56] Qur'an, XLV: 13.

[57] Qur'an, VI: 145.

[58] Qur'an, VI: 119.

[59] Qur'an, IX: 115.

But also, in respect to the above, the Qur'an is specific in blaming those who make unlawful that is which is deemed lawful by divine authority:

> "Then who doth a greater wrong than he who deviseth a lie concerning God?"[60]

The above statements from the Qur'an shed light on the preferred Muslim approach to living the Islamic way. Dr. Ramadan offers the following commentary on the subject: "Islamic Law was not meant to paralyze people so that they might not move unless allowed to. Man, on the contrary, is repeatedly called upon by the Qur'an to consider the whole universe as a Divine grace meant for him, and to exhaust all his means of wisdom and energy to get the best out of it."[61] This clear emphasis of Muslim prerogatives in the "submission to the will of God" has significant implications to Muslim education.

Implications for Muslim Schooling

Since the Shari'ah impacts so heavily on the lives of Muslims, it is obvious that every Muslim should seek to know and practice the religious prescriptions it contains. The above characteristic surely compels educators and others in the Muslim leadership to possess more than a casual understanding of the Islamic Law. Otherwise, the erroneous application of the established legal authority--the Qur'an and the Sunnah--may disallow that which is allowable. Clearly, with

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[60] Qur'an, VI: 144.

[61] Ramadan, p. 68.

respect to schooling, the above-mentioned verses infer an onus of responsibility in deciding what is and what is not acceptable Muslim school practice. Educationally, the rule implies that any educational concept, practice, or goal that is not prohibited by the Shari'ah is permissible by the Shari'ah. This legal fact offers a wide range of potentials to resourceful Muslim schoolmen.

In practical terms, this means that the gamut of useful education concepts, techniques and materials to be found in the learning environment, provided they do not violate the Law, are usable to the Muslims. They are, more pointedly, at the service of the larger Muslim community. It may be advantageous, for instance, for Muslim school planners to investigate the utility of "non-Muslim" concepts in organizational structure, or pre-service teacher training techniques, or applications of electronic media in elementary curricula. All of these and countless other approaches, provided they are not in conflict with the open or the discreet limits imposed by the Shari'ah are at the disposal of the Muslim learning facility. These ideas and methods may be "un-Islamic" only to those Muslims unfamiliar with the realities of the legislation ordained for their guidance. However, such ideas and methods can only become "Islamic" when Muslims begin to use them.

The Fourth Characteristic: Even in the field of prohibition, the Qur'an sometimes used a method which could gradually meet a growing readiness in the society where the revealed enjoinments were to be implemented.

This characteristic, relating to the evolving nature of the prohibition of specific habits in Arab society--namely, the use of intoxicants and gambling--has no direct import to educational issues.

It is included here because, despite its basic irrelevance to this particular discussion, it is part of the series of legislative characteristics developed by Dr. Ramadan. This analysis will continue with the next entry in the series.

The Fifth Characteristic: All that the Qur'an and the Sunnah have prohibited becomes permissible whenever a pressing need arises.

The following three verses from the Qur'an exemplify this trait:

"But he that is driven by necessity, neither carving nor transgressing, it is not sin for him."[62]

"But who so is compelled (there to), neither carving nor transgressing: (for him lo! Thy Lord is Forgiving, Merciful)."[63]

"Who so is forced by hunger, not by will, to sin: (for him) surely God is Forgiving, Merciful."[64]

In each case, the permission to forego an established prohibition relates to consuming food or drink that is "haram", or forbidden. The consensus among Muslim jurists, however, is that necessity renders the forbidden permissible.

This aspect of the Law will have relevance to Muslims in specific circumstances.

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[62] Qur'an, II: 173.

[63] Qur'an, VI: 145.

[64] Qur'an, V: 3.

Implications for Muslim Schooling

The import of this particular trait is that "necessity" may lead to extraordinary behaviors, but that the law allows for this. Ramadan says that "intoxicants, for instance, are allowed when water is not available, and to the sick for treatment. Carrion is allowed to the hungry who cannot get anything else to eat."[65] By this same token, these behaviors are not limited only to the ingestion of impure substances. Necessity may lead to a temporary suspension of Muslim social convention. Natural or personal disasters like fire, sickness, and personal injury or duress may require the relaxing of the code requiring the separation of men and women. Also, similar emergency circumstances may require extensions of the roles assigned to Muslim men and women.

Specific educational examples of this premise are combining of male and female teachers and students to abandon a school complex or classroom under emergency circumstances. Or the use of drugs or emergency techniques to quickly treat a student or teacher taken ill. These examples may appear elementary; yet neophyte Muslims have suffered in these areas due to unfounded fear of transgressing the law.

In this connection, the final legal trait of the Shari'ah offers further evidence of the law's rationality.

The Sixth Characteristic: The door is wide open to the adoption of

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[65] Ramadan, p. 71.

> anything of utility, of whatever origin, so long as it does not go against the text of the Qur'an and the Sunnah.

Said Ramadan cites two Hadith of the Prophet which are unanimously held to be authentic, and which state the above principle quite pointedly:

> "It is but for the perfecting of morals that I have come to you."
>
> And also, "The believer is always searching after wisdom; wherever he may find it it is there for him to get to it."

He also contends that "it is a basic outlook of the Shari'ah that it transcends all false barriers of man-made schisms and narrow-mindedness with a comprehensive sense of values applicable to every human being."[66] The Qur'an reveals qualities in the following statement:

> "He (the Prophet) enjoins on them that which they themselves sense as right, and forbids them that which they themselves sense as wrong. He makes lawful for them all good things and prohibits for them only the foul, and relieves them of their undue burden and of the many shackles that used to be on them."[67]

Implications for Muslim Schooling

If, indeed, the "door is wide open" to Muslims to imaginatively utilize all that is Islamically acceptable of whatever origin, the educational future of Muslims in this technologically advanced society is bright. Still, the implications of these characteristics pose a serious challenge to the talents and resourcefulness of Muslims

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[66] Ramadan, p. 72

[67] Qur'an, VII: 157.

involved in educational development in this country. Some specific accounts of the practical applications of these principles are examined in subsequent chapters of this study.

The Shari'ah is the predominant influence in determining the nature and ideology of Islam, accordingly, the application of the principles which characterize the Shari'ah will determine what is, and what is not in Muslim education. The nature of the Shari'ah, as it applies to education, is not to constrict the educational process as it moves toward the attainment of legitimate goals. Indeed, the guiding directives of the Qur'an and the Sunnah are prescribed to support the best intentions of moral and spiritual fulfillment. The task of Muslim schoolmen is to construct a learning system that consistently responds to the needs of Muslims as well as the principles that they follow. In the following chapter an examination of three Muslim schools will show practical examples of attempts to shoulder this task.

CHAPTER IV

THREE MUSLIM SCHOOLS: THE SETTINGS

As a result of the movement toward autonomy in the American Islamic community there has been an increase in the number of part-time and full-time Muslim school projects. Interviews with Muslim educators and information collected at various conferences on Muslim education show there are perhaps 17 such projects functioning in the northeast from Wasington D.C. to Boston. Similar efforts are planned for Providence, Hartford and Springfield. Of the estimated total of 17, six are purported to be full-time public school alternatives.[1] Of these six, three have been selected for intensive examination in this study:

Madrassah tush-Shaheedain
1204 Bedford Ave.
Brooklyn, New York 11216

Islamic Institute
1560 St. John's Place
Brooklyn, New York 11231

Islamic Community Center School
325 N. Broad St.
Philadelphia, PA 19107

The immediate intent in studying these three examples of developing American Muslim schools is to describe the settings and nature of these experiments, and to identify the key issues or problems

[1] In addition to the three cases selected here, the others known to the author are the Wataniyya School, Staten Island, New York; the Muslim International Brotherhood, Harlem, New York; the school project of the Ansarullah Community, Brooklyn, New York.

that are emerging as well as how they are being handled. This will provide a realistic reference point for a subsequent description and analysis of planning in such schools, an assessment of needs, and an identification of possible approaches for improved planning to deal with issues and needs.

Five Criteria for Case Selection

In preparation for selecting these cases, preliminary data was gathered on the six full-time schools from Islamic journals, school brochures and interviews with staff and parents.. On the basis of these materials and interviews, five criteria were suggested that represent both typical patterns among such schools and a shared ideal of what constitutes effective Islamic education. As such they may be considered to be key elements of an emerging Muslim educational order in the United States. Consequently, care was taken to assure that the three cases selected represented the following criteria.

Primacy of the Shari'ah. The first and central criterion for case selection is the acceptance of the Shari'ah as a basis for every sphere of school planning of the schools. As we have seen earlier, the practice of the Shari'ah is the motive and actuation if Islamic culture. The degree to which the Shari'ah is observed in everyday affairs either authenticates or nullifies supposed Islamic practice or intent...with respect to school planning, strict adherence to the dictates of Shari'ah is mandatory. Even in matters so diverse as, for example, physical plant design, lunch menus, student recreation and

curriculum development, a reference to the Shari'ah is required.

Full-Time Community Based Schooling. Secondly, selected schools should be full-time in order to be alternative schools and should be community based and community supported. The "full-time" designation means the schools selected open at 8 o'clock a.m. and hold daily classes, Monday through Friday, usually until 3 o'clock p.m., or that they function under an equivalent arrangement comparable to full-time public schooling.[2] The Muslim school schedule and function equates with that of the public school for which it is a full-time alternative. Additionally, the selected schools, all based in Orthodox Islamic communities, follow a developmental pattern traditional to Muslim community development. They are attached, administratively, to a mosque or masjid that is supervised by an Imam or other religious authority. The school's financial support is placed totally in the hands of the community the school is designed to serve. Financial support is rendered through tuition, through zakat or community dole, and through the allocation of profit generated by a variety of cooperative enterprises.[3] Although only one of the selected schools,

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[2]This schedule is modified on Friday to accommodate Salat al-Jum'a, or mandatory Congregational Prayers which are held in the community Masjid on Friday afternoon. Accordingly, on this day classes are held in the morning and school is closed after the prayer. 'Eid ul-Fitr (Festival of Breaking the Fast) and 'Eid ul-Adha (Festival of the Sacrifice) are the only officially observed holidays.

[3]Significantly, the creation of community schools stimulates commercial development as a hedge against dependence on outside financial sources. Bookstores, halal meat and condiment shops, clothing and leather-goods shops, incense factories, and the like flourish in the communities where educational projects are located.

Madrassah tush-Shaheedain, utilizes a staff comprised entirely of volunteers, all of the schools make liberal use of volunteers where possible to sustain their function and growth.

Moreover, parent participation in helping the community school achieve its stated objectives is a characteristic common to these projects. All of them stress parental involvement in school activities ranging from student academic support in the home and organizing fund raising functions, to regularly attending parent/teacher meetings, school-related socials and the like.

Total Curriculum. The third criterion is a basic unanimity in the ideology of curriculum planning, focus and practice. The schools selected should intend to offer a "total curriculum" which is a snythesis of traditional Islamic or "religious" instruction combined with "secular" or "modern" competitive academics. For example, each of the selected schools offers required study of the Qur'an and instruction in Quranic Arabic to all students regardless of age; concomitantly, each school requires competence in the English language, including reading, writing, grammar and composition. The schools also offer the study of Hadith, or traditions of the Prophet, Seerah, the biographies of the Prophet, Islamic History, as well as Mathematics, Science and American History among other subjects.

Complete K-6. Fourthly, each of the selected schools should provide instruction for at least the primary level from kindergarten through 6th grade. Again this is necessary in order to be an alternative to the public school system. Further, student performance

is to be evaluated at least once yearly using norm referenced test instruments developed for use in the public school system.[4] Student achievement and progress is measured against these test results together with student scores earned from completing a variety of criterion-referenced test materials developed and administered by in-house staff. (Recent competitive examinations given simultaneously to non-Muslim, public school children and Muslim school children of comparable school age and grade level reveal the grade/achievement levels designated by Muslim school administrators generally correspond with those of the public primary schools.[5])

Sufficient Size. The fifth and final criterion is that schools selected should be of significant size, taken here to mean an enrollment of at least 75 male and female students. This number, which also represents the mean enrollment of similar Muslim educational projects identified but not chosen for this study, implies that each of the three case studies contain an average of at least 12 students per class/grade level. Additionally, schools of this size and type utilize a minimum of 10 staff members, including instructors, for academic maintenance and program administration. The author regards

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[4] Among the test instruments used are: Metropolitan Achievement Test, Stanford Achievement Test & the California Achievement Test. Scores are referenced in-house and no performance comparisons are made between Muslim students and the larger non-Muslim test populations for whom these tests were designed.

[5] Interviews with administrators from the three schools indicated Muslim school children perform above the national norm in Language Arts areas; scores in Mathematics are on a par with those of public school children. No test scores were made available for publication.

projects of this size sufficient in the number of staff, students, and administrators to generate significant phenomenological data on issues identified in the Purpose of the Study.

Comparative Settings of the 3 Schools

In as much as each of the communities in the case studies is intent on instituting the Sunnah as cultural practice, an outward appearance of homogeneity results. Some shared features are readily observable in non-Muslim public and private schools as well, since the instructional process *per se* aims, in part, to socialize students to a set of uniform cultural goals. A critic of compulsory public education cites this socializing tendency of public schooling as the primary goal of public schooling.[6] At any rate, the unifying tendency of group education is particularly observable in the context of Islamic schooling education where academic, religious and cultural instruction are meant to be the same thing. All are clearly manifest in fairly uniform expectations of attitudinal development and social expression which, collectively, depict what survives as "the Muslim personality."[7]

Accordingly, all three of the school communities are greatly similar in their ideological assessment of what constitutes truth, growth, Islamic practice and success. And yet each of them presents a

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[6]Michael Katz, Class, Beaucracy, and Schools (New York: Praeger Publishers, 1971), pp. 105-146.

[7]Zeba Siddiqui, "Islamic Personality and Social System", Al-Ittihad 3 parts vol. II, no. 3 (July, 1974).

distinct and personal approach to achieving agreed-upon goals. These personal differences may find their origins in a process of development that is unique to each group. Differences in dollar resources, professional expertise, and administrative styles are among the variables affecting the planning approach.

Moreover, the socio-cultural emphasis in each community may influence that community's interpretation of the Shari'ah in matters of schooling. For instance, the community of which Madrassah tush-Shaheedain is a part--Dar ul-Islam--seeks a rigid practice of the Sunnah in virtually all aspects of community life. This intention is reflected even in non-educational matters like housing. In recent years, members of the Madrassah community have decided to take apartments and living quarters in close proximity to one another. In an obviously planned attempt to minimize the assimilation of non-Islamic influences in the community, family and secondary relationships--that is business, recreational and exploratory relationships--are carried on chiefly among other Muslims. This practice, a desirable one under ideal circumstances, is followed, but certainly not as rigidly, by the parents involved at the Islamic Institute. It is not a stated concern of the parents at the Islamic Community Center School.

Additionally, with respect to interpretations of the Sunnah in Muslim schools and classrooms, the wearing of hejab--that is purdah or the traditional covering of the faces of women by an extended veil--may not find any expression at all by women teachers at the Philadelphia ICCS. However, a majority of women teachers in the

Brooklyn schools will wear the veil, though not all of them. This difference is attributable more to varying degrees of interpreting and personifying the Sunnah than to any marked, radical disparity in identifying educational goals or ways to achieve them.

Subtle variations in approach and method are found among the schools. Staffing and hiring policies may differ depending on organization emphasis or community resources. For example, Madrassah tush-Sheheedain has a staff comprised entirely of volunteers. The other two schools do not. The Islamic Community Center School has made vigorous strides to gain state accreditation, while the other two schools have not. The ICCS interest in accreditation dictates the hiring of licensed instructors since Pennsylvania school law stipulates licensed instruction as a prerequisite to accreditation. Since there are very few licensed Muslim school teachers, the ICCS has hired non-Muslim instructors on occasion. They are provisional employees who must adhere to a specified dress code and earn confirmation by their students and peers. The policy has proved effective and has enhanced the overall quality of instruction at the school.

However, the exclusive hiring of licensed professionals, Muslim or non-Muslim, has placed an added stress on the school budget. Comparatively large disbursements for salaries decrease funds available for other budget items like texts, teaching materials, and equipment. Naturally, the two other schools do not feel this particular constraint on their budgets to the same degree. In the case of Madrassah, however, few of the volunteers on sta-f are experienced teachers. Unless dedicated, creative volunteers are utilized, the savings in funds

dispersed for salaries may be offset by breaks in the quality and the consistency of the instructional program. As a result, volunteers must be carefully screened to keep volunteerism from becoming a liability. These and similar practices produce a rippling influence over various components of Muslim school programs. They will be more closely examined in the ensuing chapter.

The Brooklyn schools' preference for Muslim tradition is also reflected by a more literal transfer of elements and titles--pertaining to "structural design" or organizational structure from traditional to contemporary--than is followed by the Philadelphia schoolmen. The Brooklyn schools prefer to identify administrative personnel and appointees by traditional Islamic titles like "amir" or "wazir"; the Islamic Center of Philadelphia refers to its department heads as "directors", "chairmen" and the like. Apparently, the choice of titles in no way effects goal achievement; it can be, however, an interesting indicator of identity.

Each of the Brooklyn schools surrenders final decision-making to its prime administrator, the Imam, who in the manner of the Holy Prophet, may or may not defer to his subordinates.[8] Of the two Brooklyn schools, the Imam of the Islamic Institute, because of his energetic, personal commitment to the school, is decidedly more involved in school activities, growth and development than the equally inspired but les visible Imam of Dar ul-Islam. Although the Philadelphia school has an Imam who serves as "president" of the Islamic Center

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[8] Fazlul Karim, Al-Hadis, 4 vols. (Lahore: The Book House, 1939), II: 578.

of Philadelphia, chief responsibilities for determining the direction and particulars of the local school are, like the Dar ul-Islam case, relegated to the professional staff. Again, the variety in approach suggests differences in community style, personality and composition. These are variations in the selection of enabling rather than terminal objectives. The pale of the Sunnah, however, is ample enough in its breadth and depth to include them all. With this understanding, a brief description of each of the three schools is in order.

Madrassah tush-Shaheedain

> Our first and foremost purpose is to transmit the Islamic culture to our young. We should contribute as much as possible to the preservation of Islam and to prepare our young for adulthood; we should aid in the personal development of the young members of our community, if Allah wills.
> (Atiq Abdush-Shahid, Head master, Madrassah tush-Shaheedain)

Urban Brooklyn, New York, probably contains the highest population of American-born Muslims in the United States.[9] Muslim communities are identifiable through their most central visible institution, the Mosque or place of worship. Ancillary institutional development is predicated on the development of the Mosque and the establishment of regular congregational prayer.

Ya-Sin Mosque is the central masjid of a Brooklyn-based Muslim movement initially comprised of approximately 10 families known as the Dar ul-Islam community. The overlying goals of this movement include a

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[9] Although there is no published data, Brooklyn can claim no fewer than 7 large Muslim communities--each with 25 or more families--of black, white and brown indigenous Muslims.

return to the tradition--the Sunnah--of the Holy Prophet and, ultimately, the establishment of the Califate among Muslims world-wide.

Madrassah tush-Sheheedain, the School of the Two Martyrs, was started in 1974 in response to the Dar ul-Islam community concern over the consumate moral depravity of public schooling in the Bedford-Stuyvessant section of Brooklyn. The school is the sole learning facility for the primary and secondary school-age children of these 50 families, most of whom live in the Bedford-Stuyvesant and East New York neighborhoods. Initially named Madrassah al-Muslimin, the project was re-named in 1973 to commenorate the deaths of two revered community leaders, Bilal Abdul-Rahman and Muhammad Ahmed Abdul-Hakim, who were killed in a violent conflict in defense of the Faith.

The school is housed at three locations. Grades 1, 2, and 3 are located at 1204 Bedford Avenue, a street-level storefront that was converted into classroom space. Grades pre-K and K, and girls in grades 4, 5, 6, 7, and 8 attend classes at the Madrassah Annex located at 48 Herkimer Place. Boys in grades 4, 5, 6, 7, and 8 attend classes at the Masjid located at 52 Herkimer Place, all in Brooklyn. The school enrolls 182 students, 89 boys and 93 girls. There is a total of 29 staff and administrators currently in service to the project. All are volunteers.

The curriculum which has emerged from the Madrassah's attempt to meet the apparent needs of its students is three-fold: "Islamic Studies Subjects" like studies of Qur'an and Hadith, Arabic, 'Adab, or Islamic etiquette, Islamic History and Religious fundamentals are

combined with "Secular Subjects", which include English, Mathematics, Science, History, Arts and Crafts. Swimming, Self-Defense, Exercise, Personal Hygiene and Team Sports, included under the classification "Physical Fitness and Health Subjects" round out the school curriculum.

The Dar ul_islam community is probably the oldest and largest indigenous Islamic community in the nation. The term "indigenous" refers to the fact that more than 90% of the people who identify themselves as members of Dar ul-Islam are American born. This tightly-knit community evolved from a loose affiliation of converts to the faith who accepted Islam in the later 1950's. The burst of Muslim related events in the 1960's, from the rise and demise of Malcolm X to the ascendency of Arab petro-power, signaled an era of intense introspection among a young American Muslim community in feeble disarray. In Brooklyn, one result of this self-examination was the unifying of various Muslim families under one definite authority. In 1968 that organization of Muslim families established the Ya Sin masjid at 52 Herkimer Place in Brooklyn. The community per se is called Dar ul-Islam, the abode of Peace. The organization often refers to itself as Ikhwanul Muslimun, or the Muslim Brotherhood.

In the last 8 years Dar ul-Islam has formed a network of affiliated Muslim communities in many of the nation's urban areas including Philadelphia, Springfield, Mass., Washington, D.C., Atlanta, Memphis, New Orleans, Cleveland, Austin, Detroit, St. Louis, and Los Angeles among others. These communities, acting in concert on issues effecting Muslims nationally, like schooling, employment and

legal defense, formed the basis of the first Sunni Muslim movement in this country. Each of the member communities seeks to actively establish the precepts of the Shari'ah in all aspects of community, family and individual affairs. Accordingly, the dynamics of Islamic Law are expressed in all aspects of cultural and institutional development. With respect to educational development, Madrassah tush-Shaheedain represents the prototype of current school planning for the Dar ul-Islam movement.

Islamic Institute

> The development of Islamic educational institutions represents the most astounding social phenomenon of this century. It represents the restoration of dignity, honor and the complete conscious resurrection of frustrated, deprived people...For the first time our children have the future hope of not only becoming academic professionals but of knowing themselves, and seeing the world through their own eyes.
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> (Imam al-Hajj Khalid Yasin, Islamic Institute)

During the winter months of 1976, the much-discussed plan for a second Muslim alternative school in the Brooklyn community began to take form. The search for a suitable site was escalated and by spring of 1978 a location was tentatively identified. In September 1978 the Islamic Institute formally opened for the community and became, after the Dar ul-Islam project, the second full-time Orthodox Muslim school in Brooklyn.[10] The following September, 1979, the Institute moved to

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[10] It would be impossible to cite all of the many Sunni Muslim school projects attempted in Brooklyn, many of which were modes and lasted briefly. For example, a valiant effort by Haseena Umm Khalil in the early 1970's was an invaluable forerunner of the Muslim school movement but is not sufficient in size, scope or longevity to be considered here.

1560 St. John's Place. In March, 1980 the school assumed its current location at 250 Utica Avenue.

This present location, on the site of a building complex which formerly housed the St. Mathews Rectory, comprises 2 brick buildings containing 12 classrooms, a masjid, a restaurant and offices. Community sentiment unanimously supports plans to permanently remain at this site.

The Islamic Institute, like Madrassah tush-Shaheedain, is an educational facility designed to serve the needs of a largely indigenous Muslim community. And, like Dar ul-Islam, the Islamic Institute is part of a developing institutional network. The central authority administering and planning this array of Islamic projects is called the Union of Brothers. The Union, following the Islamic pattern of unifying around shared community goals, seeks to sustain itself, in part through cooperative enterprise and commercial development.

The founding of a community masjid in 1974 called Masjid Al-Muslimeen represented the keystone in the Union's plan for community development. The years from 1974 to 1978 saw various attempts to establish co-operative business ventures in support of the Union's goals of fiscal self-sufficiency. Some of the arrangements included a halal meat store, an Islamic commodities shop and a restaurant. Profits from these ventures were directed towards the eventual purchase of a single facility sufficient in size and utility for the various community enterprises. More importantly, the accumulation of funds earmarked for the permanent establishment of a community school was

given highest priority. Such a school, it was reasoned, would provide a stabilizing influence to the long-range goals of Muslims in the community. Acquisition of the current building complex represents the fruition of past planning into a serviceable, functioning reality.

There are 116 students now enrolled at the Institute: 62 girls and 54 boys. The grades range from pre-school to 8th grade. Nine salaried instructors currently teach at the Institute; seven are full-time, two are part-time. The curriculum is divided into two complementary areas, the first being "Islamic Studies", the second called "Associate Academics." Under the rubric of Islamic Studies, courses are: Quranic studies, focusing on the meaning, memorization and recitation of Qur'an' Hadith, memorization, understanding and recitation of traditions of the Prophet; Arabic Studies, which stresses learning Arabic as a second language and emphasizes vocabulary and grammar; Figh, the study of Islamic jurisprudence; Aseerah, the biographies of the lives of the prophets; and Islamic History. The complement of courses called "Associate Academics" includes mathematics, Science, Language Arts, Art, Physical Education and American and European History. The curriculum approach is interdisciplinary and student performance is monitored through the development and regular use of criterion-referenced test instruments given in conjunction with standardized tests.

Like their cross-town counterparts at Dar ul-Islam, the Union of Brothers felt alienated from a public school system that seemed bent on decline. Brooklyn public schooling, apart from its malignant cultural

influence, does not respond to Muslim children's academic needs and potentials. Al-Hajj Khalid Yasin, Imam of Masjid Al-Muslimeen and an administrator of the school, speaks of the atmosphere with which the Islamic Institute must contend:

> The moral corruption of the local public schools places our children in a unique situation. Their situation requires special attention in a way that avoids duplication of the traditional (public school) aparatus. This is both a moral and an academic issue.

Thus, while the value of proficiency in academic and technical skills is never challenged, the Union of Brothers espouse the creation of a conceptional alternative to public education which is rooted in a concern for moral as well as scholastic achievement. Significantly, with respect to shaping of academics around a solid set of clearly defined moral principles, all of the schools considered in this study are of one mind. This unity can be seen as a natural result of application of Islamic Law in school planning.

Islamic Community Center School

> The educational philosophy is based upon Tauhid, the oneness of Allah (God) and the Prophethood of Muhammad (Peace and Blessings of Allah be upon hime). In this context the academic principles of each discipline (subjects taught) are included so as to prepare students academically and spiritually to participate intelligently in a modern soc-ety.
> (Al Hajj A. Hassan Ghandhistani, Principal, ICCS)

In autumn, 1974, the Philadelphia Sunni Muslim community initiated a pre-school program at its Masjid al-Mujahideen on Ogontz Avenue in Philadelphia. As a functioning constituent of the aforementioned Dar ul-Islam movement, the Philadelphia community shared in the movement's

decision to develop an educational system founded on Islamic principles. The response took form in the enrollment of local Muslim children between the ages of 3-5 years in a pre-school project. In January, 1977, this program was expanded and the Islamic Community Center School (ICCS) was opened. By then, pre-school enrollees, undesirous of re-entering the public school system, had attained school age; consequently, to serve their developing academic needs, first and second grades were added. A part of members from Masjid-al-Mujahideen and ICCS merged--in October of 1977--to become the Islamic Center of Philadelphia. Third and fourth grades were added to the school. At present, the project serves students in K through 9th grade classes.

Located at 325 N. Broad Street, the Islamic Community Center School maintains classrooms and office space in a large three-story building situated in downtown Philadelphia. The Islamic Center of Philadelphia, the parent body in the overall organizational plan, maintains a masjid, a restaurant, bookstore and offices at the same address. The ICCS currently enrolls 113 students: 67 boys and 46 girls. The school professional staff includes 17 certified school teachers, a principal, guidance counselor and a nurse, all salaried.

A brochure describing general features of the ICCS program reports the "curriculum meets the standard requirements of the Pennsylvania Department of Education. The Islamic curriculum emphasizes teaching the Arabic Language, Quranic Recitation, Hadith Recitation, Recitation of Prayers. Additional Islamic subjects will be added periodically as the fundamental foundation is standardized and

soldified to meet the requirements of the Islamic traditional and contemporary subjects of the curriculum." Specifically, the program of instruction is divided into two general subject areas: Core or Primary Subjects, and Secondary Subjects. Under the heading "Primary Subjects" are: Islamic Cultural Studies, which includes Arabic Language, Quranic Recitation, Islamic Etiquette, Islamic Prayers and Islamic History, English Language Arts, Reading and Mathematics. "Secondary Subjects" include Science, Social Studies, Physical Education, Health Education and Art.

Consistent with the examples cited in the two previous cases, the ICCS is a cultural and academic projection of a community ethos deeply committed to pure religious practice. The initially developed community institution, in this case Masjid al-Mujahideen--later the Islamic Center of Philadelphia--is instrumental to the development of the formal primary school project. This concern for the relationship between religious practice and education, familiar in the prior cases, is expressed by a community planner:

> "The Islamic Center was established after the realization that Muslims in America need a place where they can worship the creator, learn the religion, and also have a cultural outlet for Islamic activities. There was also a commitment made to establish an Islamic school for the children so that they can receive a superior education in an Islamic atmosphere. This was perceived to be one of the most urgent needs of the Muslims in the U.S.A. for it is essential that the succeeding generations be properly prepared to do the Islamic work that is necessary."

The Islamic Community Center School joins with the schools previously named in its commitment to offer Muslim students a quality education. Each school strongly agrees that a "quality" academic

experience must be rooted in the moral ethical and religious principles represented in Islam. Furthermore, the chief goal of each school, ideally, is to provide an educational experience that will help to usher the student toward Paradise, the ultimate result of the combination of successful Islamic education with successful Islamic practice. The uniformity in the mission of these schools would tend to suggest uniformity in approach and methodology. But, as we have seen, this is not the case. The examples in the Tradition of both the Prophet Muhammad and his sahaba, or followers, attest to the variety of options open to sincere Muslims in carrying out daily affairs. The main consideration in the Muslim approach to any endeavor is niyat, or intention. In this respect, the following Hadith is related on the authority of 'Umar Ibn al-Khattab, the second of the four "Rightly Guided Caliphs" who said:

> I heard the Messenger of Allah (the blessings and peace of Allah be upon him) say:
>
> > Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman for marriage, his migration was for that for which he migrated.[11]

The planning of educational systems is, likewise, prefaced by this consideration.

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[11]Imam an-Nawai, An-Nawawi's 40 Hadith, Trans. Exxeddin Ibrahim (Damascus: Holy Qur'an Publishing House, 1976), p. 26. Imam an-Nawawi adds the following commentary in support of this Hadith: "it was related by the two Imams of the scholars of Hadith, Abu 'Abdullah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughira ibn Bardizbah al-Bukhari, and Abu'l-Husain Muslim ibn al-Hajjah ibn Muslim al-Qushairi an-Naisaburi, in their two Sahihs, which are the soundes of the compiled books."

Although variation in carrying out intentions is allowed, innovation which is contrary to the letter and spirity of Islam is disallowed and energetically resisted. This fact is established by the following Hadith:

> Ayesha relates that the Holy Prophet said: If anyone seeks to introduce into this faith of our something that does not belong to it, that is to be rejected (Bokhari and Muslim). Muslim adds: A practice that is not enjoined by us is to be rejected.[12]

Thus, the different educational approaches and methods used by the Muslim schools examined here are not radical variations from the Islamic norm. All fall within the boundaries delineated in the Muslim legal texts. Were this not the case, the designation "Muslim school" could not apply to the school in violation, consequently, that school would not meet the criteria established for schools included in this study.

Before advancing to a detailed discussion of key issues in Muslim schooling, there is this background point to consider: the carefully weighed intention of Muslim schoolmen to pioneer Islamic education in the West is resisted, often spontaneously, by institutional and cultural elements endemic to western society. Many of these elements--for example, agnosticism in the schools, American materialism, racism and the psychological pressures of Anglo-conformity--are inimical to Muslims in both educational and personal terms. American academic institutions are cultural organizations in that they tend to project and protect dominant cultural convention. In this

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[12]Imam an-Nawawi, Riyadh as-Salihin, Trans. Muhammad zafrullah Khan (London: Curzon Press, 1975), p. 44.

mileau Muslims are, at the moment, a subculture with aspirations to successfully co-exist. They must compete in an environment which, contrary to the Islamic view, emphasizes technology over theology, the material over the spiritual, indulgence over morality, and the individual over the group. The Muslim school is, in this context, an "artificial" environment which attempts to educate students to function in a decidedly malevolent situation. Sunni Muslim educators are called upon to construct a system of schooling that will accommodate these divergent cultural themes. And, as pioneers in this country, they cannot draw too liberlly from the experiences of other religious groups even though some basic connections are made--with Catholics and with the Hasidim, for instance--which express similarities in form if not content.

In personal terms, indigenous Muslim schoolmen, who have come to maturity in this environment, are faced with the task of translating their personal experiences into academic ones. In so doing, they must deal objectively with concepts and past events that, in many instances, evoke bitter memories. Muslim planners must guard against cultural overkill, or the tendency to see nothing valuable or usable in the larger society. School planning in this connection is partly a matter of "taking the best and leaving the rest". This can be a singularly puzzling experience when what is "best" is subject to the scrutiny of divine revelation and not personal choice. Therefore, Muslim educators face school issues that are both academic and cultural in nature. The identity and analysis of the main issues

confronting Muslim educators is basic to continuing the discussion of school planning in the schools investigated by this study. We will now turn our attention to these issues.

CHAPTER V

PRACTICAL ISSUES IN THREE CASES

The various educational issues of concern to Muslims in these schools, and their methods of dealing with them, reflect a perspective that is inseparable from the social and historical development of the Muslim community itself. As has been mentioned earlier, the Islamic call to create new institutions free of the values and inequities identified in public schooling is interpreted, in every case, through the Shari'ah. Consequently, the Islamic educational models which are derived from this compulsory reference point assume a typical homogeneous pattern.

Data collected for this study indicates Muslim school planners in the Northeast are confronted by decidedly similar general issues. The study also indicates that particular problems and constraints facing these attempts to address such key issues are influenced by the range of social and historical variables unique to each community. For example, the previously mentioned attempt to use a volunteer instructional staff is in contrast to the example of the project using licensed professionals exclusively. Both attempts address the issues of curriculum and instruction through an approach that best fits their respective resources and experiences. It is in this respect that Islamic school planning will reflect the environmental conditions that prevail where and when the planning process occurs.

Identifying the Key Issues

In the case studies a number of issues emerged as obstacles to solid, successful Muslim school planning. The following appeared to be particularly key issues in the planning and functioning of the schools:

1. IN WHAT WAY CAN AN EFFECTIVE SYNTHESIS OF TRADITIONAL AND MODERN CURRICULA, AND METHODS, BE BEST ACCOMPLISHED?

2. HOW CAN THE ORGANIZATIONAL & ADMINISTRATIVE STRUCTURE BE HANDLED IN A WAY CONSISTENT WITH ISLAMIC PRINCIPLES?

3. HOW CAN MUSLIM SCHOOLS BE FINANCED IN A SITUATION OF INFLATION AND ECONOMIC HARDSHIP?

4. WHAT IS THE MOST EFFECTIVE ROLE OF PARENTS AND SUPPORTERS?

A number of comparatively minor peripheral issues--some school-related, some not--are also present in the planning environment. Most of these are attendant issues which stem from pressures brought to bear on the Muslim minority to assimilate the values and practices of the dominant Anglo-American culture. They form a complex patch-work that is beyond the purview of this discussion. Accordingly, only the above-mentioned school issues which reflect the unanimous concern of the schools investigated form the basis for further inquiry and analysis.

It is appropriate to examine each of the above issues in view of their impact on school planning in the three cases.

1. Achieving an Effective Educational Synthesis

As we have seen in Chatper III, the Shari'ah is an indelible influence in all aspects of Muslim culture. With respect to schooling, adherence to the principles of Islamic Law naturally affect the

philosophical and ideological perspective of the Muslim educational planner. Although the fundamental goals of Islamic education are considered axiomatic to orthodox thinkers--laymen and scholars alike--the route to achieving the agreed upon goal may vary from person to person. The mission of the Prophet Muhammad did not include one exclusive, comprehensive methodology for the educational rearing of children. Yet the Qur'an and the traditions contain many pronouncements on the acquisition of knowledge:

From the Qur'an

- Allah will exalt those who believe among you and those who have knowledge, to high degrees. (LVIII: 11)
- Are those who know equal with those who know not? (XXXIX: 9)
- A company of every party should go forth to gain sound knowledge in religion to enable them to teach their people when they come back to them. (IX: 122)
- (O Muhammad) Pray: My God; increase me in knowledge. (XX: 14)
- Ask learned people if you do not know. (XVI: 43)

From the Traditions[1]

- Learned people are the heirs of prophets.
- Learned men and warriors constitute the next class of the prophets.
- The ink of students is equivalent to the blood of martyrs on Doomsday.
- Valueless is the Muslim who is not a teacher or student.
- The ignorant person should, with no delay, seek knowledge, and the erudite man should contribute his learning.

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[1]Ahmad Shalaby, History of Muslim Education (Beirut: Dar al-Kashshaf, 1954), quoting Hadith literature from various sources, p. 162.

- Wisdom and lore give the glorious person more glory, and raise the slave to a king's rank.

- Seeking knowledge is as blessed as worship and any trouble in acquiring it is considered a Jihad, holy war.

- Seek knowledge from cradle to grave and search for it even if you are bound to go to China.

- Teachers and students are the people and the rest is rabble.

Accordingly, various scholars, jurists and educators interpret the Prophet's actions and prouncements, and the Traditions, pertaining to education in vastly different ways.

The rigors of western technical education, with its emphasis on mathematics and the developing sciences, make great demands on the conscientious Muslim student who wishes to gain technical proficiency without placing his religion in jeopardy. Although, to the Islamic mind, there can never be a separation of the endless variety of possible learning into "religious" and "secular" categories, the organization of these disciplines into scholastically manageable curriculum areas poses a challenge to Muslim educators.

The influence of modern Western technical thought and accomplishment has clearly influenced the Muslim approach to schooling in Islamic countries. Technical education was once summarily denounced by many traditionalist scholars. For centuries their goals focused on disseminating the knowledge that formed the building blocks for graduating Quranic scholars, jurists and theologians.[2] But the technical

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[2] A.L. Tibawi, Islamic Education (London: Luzac and Company, Ltd., 1972), pp. 26-34. See also, David Kinsey, "Efforts for Educational Synthesis under Colonial Rule: Egypt and Tunisia" Comparative Educational Review (June 1971): 172-87.

needs of developing societies drastically changed by colonialism required the creation of school systems capable of producing highly skilled workers and teachers from indigenous populations. Funds and ideas for developing Islamic educational institutions that offer students a synthesis of modern and traditionally Islamic disciplines began around the turn of the century, and have steadily increased since the end of World War II.

In this country, too, Islamic schools recognize the need to plan for the development of well-rounded graduates who are knowledgeable partitioners of the faith. These Muslim school alumni would be employable experts in a chosen profession and in such schools as are being discussed here. Achieving these goals dictates the development of a school ideloogy leading to educational synthesis.

The implications of attempts to arrive at a successful innovative technique are perhaps expressed most dramatically in the curriculum of the three schools. In each instance the obligatory branches of knowledge taught by traditionalists are interfaced by the modern disciplines familiar to secular educators. This notion of combining fundamentalist and "modern" methods is pervasive; it is visible not only in curriculum content, but in other aspects of school function as well. Still, as parents and educators observe students approaching graduation, there is concern over whether or not a successful balance of academic and religious preparation has been achieved.

The idea of reaching for a successful mix of technical and traditional education also poses special challenges for Muslim school

administrators and staff. Data collected from each of the cases reveals the deep influence of problems of educational synthesis in classroom management and teacher training. Also, the support of parents of what is generally viewed as educational innovation is an area of concern shared in each of the three programs.

But, clearly the basic idea of educational synthesis has gained acceptance. This is a fact supported by current trends in Muslim education here and abroad. However, the debate over how current curricula and methods can best achieve the goals suggested by the idea continues to require more research and evaluation.

2. Islamic Organizational & Administrative Structures

The history of the Islamic orthodoxy is the documentation of Muslim attempts to preserve Islamic values. Exigencies of the faith which stress, codify and ritualize the struggle against man's inclination towards immorality tend to create a sense of urgency in maintaining the purity and authenticity of Islamic culture among practicing Muslims. At the point where American Muslims begin to identify public schooling as a source of cultural influences quite harmful to Islamic values, the idea of a separate Muslim school experience for their children becomes a plausible alternative. The very next step necessitates organizing the various school elements into a structure that both sustains the outcome of traditional schooling while allowing for environmental changes in and outside of the school.

The attempt to preserve Muslim values is both attached to, and separate from, the basic Muslim disenchantment with public education. While the alternative school movement tends to center on a Muslim dislike for the materialistic brand of academics preached in the public schools, the question of values is a moral issue rooted deep within the Islamic ethos. It is a reflection of the highly spiritual character of the Muslim gestalt which insists on the indivisibility of man from his beliefs, his actions and their consequences. To Muslims, the idea of religious ethics or morality in education is not a concept included, like a tidy afterthought, on the last page of the school digest. Rather it is a major branch of the faith and integral part of attaining jinnah, or paradise, the ultimate goal of a successful Islamic education. As we have seen, each of the schools has made clear its intentions to base academic programs on the firm moral and spiritual principles which abound in Islam. The organizational structure and administration in which these schools function reflects a keen emphasis on following the administrative legacy of the Prophet Muhammad, whose human and leadership qualities are viewed as the paragon of morality. The Qur'an says of Muhammad:

> You have indeed in the Apostle of God
> A beautiful pattern of conduct for anyone whose hope is
> in God and the Final Day, and who engages much in the
> praise of God.[3]

Tension is created, however, when current models of traditional organizational and administrative structures are hastily expanded to

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[3]The Holy Qur'an, trans. by A. Yusuf Ali (Beirut: DAR AL ARABIA, 1968, XXXIII: 21.

handle program elements associated with the synthesis of modern and traditional methods. But this tension neither implies an inadequacy nor any irrelevance of traditional models to manage the complexities this new challenge. Indeed, the universality of the Sunnah is, in its essence flexible and adaptable enough to accommodate any nurturing innovation.[4] But the pressure brought to bear on existing interpretations of the Medinan archetype has resulted in many false starts and hurried errors in planning. Often, key organizational elements--like curriculum committees and provisions for teacher training--are not operational until long after classes have begun. Certainly the idea training teachers is consistent with Islamic principles, but the responsibility to prepare instructors who must teach such diverse subject matter must be anticipated by strong plans for pre-service and in-service teacher training and other staff development schemes; additionally, special care must be taken in handling the impact of those plans on overall program development and administration.

3. Financing in Conditions of Economic Hardship

Muslims born in the United States, like all other Americans, feel the crunch of the declining value of American dollars. In spite of the Muslim penchant for collective enterprise in deferance to opting for outside support, the overall shortage of funds to support the variety of developing Muslim institutions is a critical issue. A majority of the Muslims discussed here are ethnic minorities who suffer the economic

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[4] Said Ramadan, Islamic Law: Its Scope and Equity (n.p. 1970), p. 40.

hardships associated with rampant American racism while being doubly drained by mounting inflation. Consequently, all of the schools examined suffer from a chronic lack of funds. It is significant to note that data collected for this study indicates that the lack of funds is a main obstacle to school operations. Still, each school struggles to maintain a policy of fiscal autonomy. Each is supported through a combination of tuition and other revenues generated by the community. They usually eschew outside grants or state and federal monies as a potential source of fiscal dependency that may lead to unwanted influence of school programs by funding agents.

The particular aspects of this issue and its influence upon the respective cases will be analyzed in the light of information describing the financial support systems developed by each program.

4. An Effective Role for Parents and Supporters

In the early to middle 1970's, when alternative schools were in vogue, the role of parents and supporters was generally viewed as critical to the overall health of these schools. Essentially, the alternative school movement was a parents' movement. It was not a movement limited to parochial issues. Indeed, the implications of one of the most heated battles over community control of schools in New York City are still felt in political, social and educational sectors of this nation. The experimental school movement grew and flourished in the environment of controversy. The parents who inspired it, most of them ethnic minorities, were themselves victims of the failure of

public institutions to help establish and support egalitarianism in American society. They articulated the disgraceful failings of our educational institutions in meeting the needs of their children. They organized alternative learning institutions when public schools would not or could not act on their demands. And they donated and sacrificed large measures of their time, talent and resources to sustain the neophyte organisms created by their labor.

The urbanized ethnic minorities who make up the majority of Muslim converts in this country contributed to the public demand for educational change. The Muslim disenchantment with public schooling, though it often parallels that of non-Muslim activists, is based on moral and religious grounds. In Brooklyn in the early 1970's, for instance, the politics, the economics, the purely academic issues which spawned the proliferation of "free schools" across the country were of secondary interest to Muslim parents. Interviewed Muslim educators involved with these events say that when this dust from protracted neighborhood struggles cleared and Muslim protagonists entered into joint alternative school ventures with non-Muslims, the contradictions underlying the two divergent outlooks emerged. As a result, the Muslim alternative movement began to separate from its former allies.[5]

[5]The Dar ul-Islam community established working relationships with the East, an African-American cultural and learning center on 10 Claver Place in Brooklyn, in 1970. The East's leadership, including its founder Les Cambell converted to Islam at that time. These converts reluctance to gain the knowledge necessary to develop their institution in accordance with established Islamic principles created tensions which ultimately led to the dissolution of formal relations between this group and the Sunni Muslim community.

As issues and resources began to change, the popular experimental school movement, unlike the Muslim counterpart, began to wane. The combination of solid material gains for vocal ethnic minorities and a white majority backlash began to sap the dollars available to support free schools.[6] Parents, the backbone of the movement, found themselves either unable or unwilling to wage a continual struggle against the traditional system. In the end, the development of quasi-alternative affiliates to public schools tended to co-opt most of the weary parents from the purists' struggle. Significantly, only the most superficial characteristics of the movement, like open classrooms, participatory governance, humanistic planning and approaches, survived--although radically reviesd--in the public school interpretation. The structural and political implications to public education embodied in the movement for free schools remain unchallenged.[7]

Muslim parents, committed to finally establishing an Islamic school system, have no such options open to them. In effect, the Muslim educational experience is preparation to establish Islam in the society where it does not exist, or preparation to perpetuate Islam where it does exist. No alternative, experimental or quasi-experimental public school provides a similar experience. The main goal of the subject matter in a Muslim school is to create Muslim activists, but

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[6]Francis Wardle, "Can Free Schools Survive?" Education 100 (Winter 1979): 165-69.

[7]Stuart Rosenfeld, "Reflections on the begacy of the Free Schools Movement", Phi Delta Kappan 59 (March 1978): 486-89.

to Muslim children, the observable practice of Islam begins at home. Parents are the activists of note and they play a critical role in the function of Muslim schools.

Data collected for this study shows each of the schools' sensitivity to the need to determine the most effective practical role of parents and supporters. The translation of this awareness into sound school planning, however, is an issue of critical concern to each of the schools. One unanimous strategy employed by these communities is the mandatory inclusion of parents in parent/teacher groups. This liaison seeks to capitalize on parental involvement in their children's education as a matter of policy. Since these schools are community institutions that depend entirely on community support, parent participation is often the decisive variable in the school's success or failure. Maintaining this involvement over the duration of a child's passage through secondary school is a weighty challenge for Muslim schoolmen. Ironically, the establishment of adult education classes for new converts to Islam has both helped and hindered the overall function of these schools. On the one hand, these classes obviously provide much needed knowledge and information to parents endeavoring to practice a religious culture that requires constant study and growth. Also, the classes tend to aid in the socialization of parents to community norms. On the other hand, however, the demands made on parents' time and other personal resources have contributed to sporadic epidemics of parental apathy and malaise.

All Muslim educators look at school functions through these

economic and social issues and the antecedent conditions which create them. These issues characterize the planning environment. As a result, the following four key issues are acknowledged as central in the planning and development of the three schools: Academic Program; Organizational Structure and Administration; Financial Support Systems; and School and Community Relations.

Examining The Background and Responses To The Issues

One way of clarifying the influence of the key issues on Muslim schools is to note the way in which each school responds to questions these issues imply. We wi-l begin by stating each main issue in turn, comment on historical references effecting its current treatment, then describe and compare the responses of the three schools.

IN WHAT WAY CAN AN EFFECTIVE SYNTHESIS OF TRADITIONAL AND MODERN CURRICULA AND METHODS BEST BE ACCOMPLISHES?

Historical References

As we have seen in Chapter III, the efficacy of the Qur'an and Sunnah as determiners of Islamic Law is above dispute. So it is that matters of what is "traditional" and "non-traditional", even as regards Muslim school curricula, are subject to scrutiny regarding fidelity to tradition.

A closer look at traditional Islamic education shows that a primary place for Muslim teaching, since the early days of Islam, was the Mosque. Houses of worship supported private homes as places for teaching.

Shalaby has stated that "Since the early times of Islam Halqa have been held in the mosque and centuries have passed and witnessed this flourishing activity up to the present without any break. As Muslim education of the first few decades consisted largely of religious instruction based on religious doctrines it was proper that mosques, which were intended for worship, should be used for teaching purposes."[8] Thus, the first literary circles were drawn around the acknowledgement and dissemination of religious knowledge; and the first teacher was the Holy Prophet Muhammad.

Instruction for children in the Kuttab, or Quranic school, was not the responsibility of the Holy Prophet or his companions; indeed, their concerns were of greater tasks. According to Ibn Khaldun, "of the companions those who had learned the Qur'an and its wisdom were the only group by whom legal responses could be issued and from whom the religious doctrines were to be received. They were called al-Qurra', and later, when more people learned the Qur'an, and as a result of the codification of jurisprudence, they were distinguished by the title of jurist or theologian."[9] Children were taught in one of two types of Kuttabs. The first type, pre-dating the rise of Islam, taught reading and writing. Following the advent of Islam and, in particular after the battle of Badr, literate captives were ransomed in return for teaching certain numbers of Muslims to read and write. This instruction had no reference to Qur'an or religious knowledge. The second type of Kuttab

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[8] Shalaby, p. 47.

[9] Shalaby, p. 20., quoting Ibn Khaldun, al-Muqaddimah, p. 313.

was for the of al-Qur'an; accordingly, it was mosque-centered and its development under Umar Ibn al-Khattab, the second caliph, corresponds with the rise spread of the Islamic faith.

Ultimately, as numbers and the needs of students changed, schools moved out of the mosque into the mosque-college, or Madrassah. As with the Kuttab, learning the Qur'an preceeded all other studies in the madrassah; then came the religious sciences and other disciplines. An example of subjects studied by the 3rd century A.H. is as follows: al-Qur'an' Traditions, Exeges; Jurisprudence, Arabic, including grammar and philological studies; Theology; Literature; Mathematics and Logic.[10] In a companion piece to his study of al-Azhar, Bayard Dodge adds: "many medical, pharmacy and certain aspects of the natural sciences, as well as alchemy, but these subjects were as a rule taught by private teachers in their homes or else in the hospitals.[11] Thus we find the concern for developing diverse school curricula originates early in the history of Islamic education.

Then as now the "traditional" subjects of Islamic education were the presentation of Quranic narratives which were discussed and clarified by the Holy Prophet in his house and by his companions in the early places of worship. These blocks of knowledge which are, in effect, commentaries on the Qur'an and the daily life of the Prophet, comprise the essence of Orthodox Muslim education. From this point of

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[10]Bayard Bodge, Muslim Education in Medieval Times (Washington, D.C.: The Middle East Institution, 1962), pp. 50-64.

[11]Dodge, p. 29.

view, all else is innovation and is subject to the permission or prohibition of the Shari'ah. In this connection there is sufficient leeway for experimentation, for trial and error and for ideological and educational development within the legal confines of the Law. Said Ramadan, a noted scholar and Doctor of Islamic Law stipulates:

> As a rule everything that is not prohibited is permissible. Islamic Law was not meant to paralyze people so that they might not move unless allowed to. Man, on the contrary, is repeatedly called upon by the Qur'an to consider the whole universe as a Devine grace meant for him, and to exhaust all his means of wisdom and energy to get the best ouf of it.[12] Says the Qur'an:
>
> > "And God hath made of service unto you whatever is in the heavens and whatsoever is in the earth; it is all from Him. So herein verily are portents for all people who reflect."
> > (Q.XLV: 13)

In this spirit waves of Muslims campaigned for the extension of Islam beyond the borders of the Arabian peninsula in the 7th century A.C. Their inclination to look begignly on the accomplishments of the societies they supplanted is a noteworthy subject of students and scholars of Islam:

> During the dramatic spread of Islam to more than half of the known world, Muslims unlike other conquerors preserved and encouraged existing cultures, then sought to expand the knowledge thus acquired. Lecture said of the Muslim guest for scientific knowledge, "of all the invaders who competed for the remains of the Roman Empire, they alone pursued such studies. While the Germanic horders, [sic] glorying in their brutality and ignorance took one thousand years to reunite the broken tradition, the Muslims accomplished this in less than a century."[13]

The millennium following the death of the Prophet Muhammad--632

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[12]Ramadan, p. 68.

[13]Salah al Askari, "The Islamic Contribution to Medicine", The Journal of the Muslim World League, 4 (February 1977): 46-48.

C.E.--is abundant with unparalleled Muslim achievement in theology, astronomy, navigation, science and medical, architecture, geography, military operations, government and the arts. Although the crucial role of Islam in the development of the West if not popularly known in the Americas, the righ legacy Islam leaves to world civilization has received much attention from generations of scholars throughout the world. The underpinnings of the subject are contained, perhaps most perfectly, in the detailed observations of The Muqaddimah, by the 14th century Historian Ibn Khaldum; additionally, valuable data on Muslim contributions to man and culture are found in the work of Nasr, Rogers, Blyden, Hitti, Hoyt, Pickthall and Ahmad to name but a few.[14]

The decline of Islamic prestige in modern times reached its nadir with the weakening and final European eradication of Ottoman authority. By the turn of the 20th century the routed Muslim-Arab leadership, awed by the superiority of European industrial development, considered the "modernization" of indigenous system of education as a means towards

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[14]See Sayyed Hossein Nasr, Science and Civilization in Islam (Cambridge, Mass: Harvard University Press, 1968), Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi (Cambridge, Mass: Harvard University Press, 1964), and Islamic Science (World of Islam Publishing Co., 1976); Joel Augustus Rogers, World's Great Men of Color, vol. 1 (New York: MacMillan, 1972), Africa's Gift to America, rev. Civil War Centennial ed. (New York: n.p., 1961); Blyden, Edward Wilmot, Christianity, Islam and the Negro Race (Edinburgh: The University Press, 1967); Phillip K. Hitti, Islam and the West (Princeton, New Jersey: D. Van Nostrand Co., Inc., 1962); Edwin P. Hoyt, Arab Science-Discoveries and Contributions 1st. ed. (Nashville: T. Nelson, 1975); Muhammad Pickthall, Islamic Culture (Lahore: Ferzosons, n.d.); Kurshid Ahmad, Islam and the West (Lahore: Islamic Publications, 1963).

achieving educational parity with the west.[15] The migration of millions of Arab Muslims from the Middle East following the end of World War II--and the subsequent colonization of Palestine--led to the export of the "modern vs. traditional" educational debate to America.

A current renaissance in Islamic pride and practice has stimulated concerned study of the issue, and in 1977 the First Islamic Conference of North America adopted the following resolutions:

- The conference recommends to evolve a policy of Islamic education in the interest of uniformity and standardization.

- The conference also agrees to propose guidelines of structure for the Islamic schools under school administration, registration, teacher coordination, curriculum, special projects and parent-teacher associations.

- The conference recommends that the use of modern technology in the preparation of textbooks, reference material and audio-visual media be developed to interpret Islam to the young students.

- This conference recommends that an integrated school curriculum be developed which will include Quranic Arabic, Quranic reading and comprehension, basic beliefs, Islamic manners and behavior, Islamic history and geography, Islamic interpretation of science and nature study as well as an introduction to comparative religion.

- It is the considered opinion of this conference to emphasize the creation of central and regional centers for teachers' and counsellors' training to serve in Islamic schools. Teachers' training seminars shall also be developed.

- It is recommended that all help be urgently given to those communities who are in need of Islamic parochial schools and who can no longer depend on weekend Islamic schools for the education of their children.

- The conference strongly recommends that programs be developed and implemented for interpreting Muslim adult and family education for both men and women, and that such a program be related to Islamic Da'wah.

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[15]Kinsey, pp. 172-87.

- The conference recommends that placement in Madaris al-Da'wah and other Muslim universities for Islamic studies be more publicized among the communities to enable them to avail themselves of these opportunities. It recommends to sponsor short term summer scholarships so that the scholars can share their experiences on their return.

- Finally, this conference recommends that an urgent mechanism be devised so as to:
  a. implement all the recommendations for the subject of education and publications.
  b. provide the necessary financial and manpower resources to implement these recommendations effectively.
  c. the highest priority be given to Islamic education.
  d. allocate a just and fair representation to all participating Islamic organizations.[16]

It is the general concensus among both the expatriot and native Muslim community that the above resolutions are strongly influenced by the ideology, efforts and international notoriety of functioning American Muslim school projects, including those named in this study.

Handling of Educational Synthesis in 3 Cases

We will observe the comparative treatment of this and the remaining three issues by considering statements found in school literature or statements recorded on questionaires or in interviews, and by noting the practical steps the schools have taken to address these issues as evidenced by program structure, policy and function. The results of the practical steps taken by each school--and their implications to school function--will be critically examined in the next chapter. With respect to the role of educational synthesis in the three schools, each school has clearly stated a basic intention to merge Islamic and

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[16]"Preceedings of the First Islamic Conference of North America", The Muslim World League (1977), p. 91-92.

secular subjects.

Al-Madrassah tush-Shaheedain states in a school brochure under the heading "Purpose":

> The school was established in 1974 for the purpose of educating our children Islamically. Our intentions were to teach them the foundations of their lifestyle and to protect them from the stains of the impure and dangerous Public School System. Along with the Islamic knowledge we knew that they needed the secular studies also to function within the society. With ALLAH'S Grace and Mercy, the Madrassah has established itself as a monument for learning. Our children are receiving and learning about their Lord - their Prophet - and their Din. From that foundation the Madrassah has developed reading - writing - and arithmetic programs and is constantly seeking knowledge to improve the programs.

Imam al-Hajj Khalid Yasin, in an interview recorded by the author on February 21, 1980 offered the following comments regarding the educational ideology of the Islamic Institute:

> Education begins with learning the rudiments and fundamentals of ilm [knowledge] incumbent on every Muslim, which knowledge rightfully consists of knowledge and understanding of his creator, his prophet and his religion. Then, general scientific knowledge--of any constructive nature--that may help to build or sophisticate [sic] the society in general.

The Islamic Community Center School brochure says, under the heading "Aims and Objectives":

> The central function is to engage in the Islamic Da'wah Program (Invitation to Islam) through an educational medium. Thus, the function becomes twofold, namely, to center our direction to what Islam dictates and to establish the educational institution through the legal requirements of the regional Department of Education in which we reside. Initially and fundamentally, the organization is engaging in the academic instruction of subjects at the elementary lefel of education from Kindergarten to grade 8 inclusive. This means fulfilling the standard requirements set by the Department of Education for licensed, private schools in the Commonwealth of Pennsylvania, USA. Similarly and simultaneously, the specific objectives are to engage in the academic instruction of fundamental Islamic Studies including the Arabic Language, Quranic Recitation, Hadith Recitation, Recitation and

Performance of Prayers, Islamic Etiquette, Islamic History, and Islamic Culture.

Practical evidence of the intent to implement the above ideas is shown by the instructional program of each school:

Madrassah tush-Shaheedain

ISLAMIC STUDIES SUBJECTS
Studies of Qur'an and Hadith
History
Quranic Recitation and Memorization
The Five Pillars
Arabic Language
Mubady ul-Islam [Fundamentals of Islam]
'Adab [Islamic Etiquette]

SECULAR SUBJECTS
English Language Arts
Mathematics
Science
History
Arts and Crafts

PHYSICAL FITNESS AND HEALTH SUBJECTS
Personal Hygiene
Swimming
Self Defense
Exercise
Team Sports

Islamic Institute

ISLAMIC STUDIES
Quranic Studies
Hadith
Arabic Studies
Fiqh [Islamic Law]
Aseerah [Biography of the Prophet]
Islamic History

ASSOCIATE STUDIES
Mathematics
Science
History
Language Arts
Art
Physical Education

Islamic Community Center School

CORE OR PRIMARY SUBJECTS
Islamic Cultural Studies
Arabic Language
Quranic Recitation
Islamic Etiquette [Adab]
Islamic Prayers
Islamic History
English Language Arts
Reading
Mathematics

SECONDARY SUBJECTS
Science
Social Studies
Physical Education
Health Education
Art

The merger of traditional and modern subjects is conspicuous. Several of the subjects' health-oriented courses listed are offered sporadically, on a one-time basis, or depend on the use of appropriate facilities on evenings and weekends. However, all of the courses listed are offered each term.

Maintaining these extensive instructional programs has obvious implications on organizational and administrative structure. We now direct our attention to that issue.

HOW CAN THE ORGANIZATIONAL & ADMINISTRATIVE STRUCTURE BE HANDLED IN A WAY CONSISTENT WITH ISLAMIC PRINCIPLES?

Religious References

The Qur'an authenticates the method of administration for Islamic organizations in clear terms: "[The Muslims] conduct their affairs by

mutual consultation."[17] Government by consultation is the way of Islam, and Islam is comprehensive and complete: "This day have I perfected your religion for you, completed my favor upon you, and have chosen Islam as your religion."[18]

Government by council has been emphasized. An Islamic ruler--caliph, amir or Imam--elected by the people, or by a representative council, is given responsibility for the effective administration of the community and its institutions. Administrative authority is not theocratic, although government is in accordance with revealed Law:

> The Divine Laws that Muhammad left behind are God's laws, but they are not God. They were revealed and conveyed in clear Arabic with its linguistic rules common for all purposes of expression, and through the example of the Prophet. And the Prophet was but a man, who, though perfect, passed away. It is the Divine Laws which remain, being no more than an enjoinment on the believers to adhere to them in practice.[19]

With respect to details commonly related to the school peration, re: teacher selection, staff training, resource development, program maintenance and the like, these matters are left to the discretion and reasoning of the personnel involved. Care is taken to respect the overall authority of the Qur'an and Sunnah:

> Legal speculation for an everchanging world has been left undetermined except for the autority of the Shari'ah. Whether this

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[17] al-Qur'an, XLII: 38.

[18] al-Qur'an, V: 4. The world "religion" in this ayyat is translated from the Arabic din, which implies "culture" rather than "religion" as thought of in the west. In Islam the church and the state are one, and the discussion or the sovereignty of Muslim administration is not confined to spiritual matters alone.

[19] Ramadan, p. 53.

> legal speculation can be accepted as "Islamic" or not is always dependent on how convincing to Muslims the particular attitude of mind is, both in its compliance with the basic texts and in its comprehension of the relevant issues.[20]

Program planning, matters of policy, disciplinary decisions, and associated issues are decided by a council presided over by either the Imam, the amir, the Headmaster, or another appropriate executive. The criterion referred to in the exercise of administrative function and organizational design is the Shari'ah.

The Handling of Organizational and Administrative Roles in 3 Cases

In the case of the Islamic Community Center School, the initial reference to the school's administrative structure is made in the school brochure:

> Board of Directors
>
> Islamic Community Center Schools is governed by a 4-member Board of Directors including the Chairman, Vice-Chairman, Secretary, Business Manager. The Board determines the framework and general policies of the school. It views and approves the annual budget and the annual report. It appoints the Principal (Director) of School, teachers, assistant teachers, and teacher aides upon the recommendations of the Principal.
>
> Principal (Director) of School
>
> The Principal (Director) of School is the Administrative Executive of Islamic Community Center School. He supervises and directs teachers and coordinates the units of the school according to the policies. He develops suitable policies. He develops suitable plans, projects, and programs designed to achieve the aims and objectives of the institution.
>
> Professional Staff
>
> The Professional Staff includes the Principal (Director), Teachers, School Counselor, Assistant Teachers, Teacher Aides, Nurse.

[20] Ramadan, p. 63.

The other schools have offered this information to staff, students and their families in the form of in-house memoranda and policy statements which are vital to program function (see Appendix C).

Practical measures germane to the accomplishment of Islamically sound organizational/administrative practices are (1) designing and implementing an organizational framework designed to graphically detail administrative components, lines of authority and communication, overall administrative function and program structure; (2) forming appropriate planning and administrative councils and appointing the proper individuals to positions of service; (3) establishing and implementing screening process as prerequisite to all staff and faculty appointments; (4) establishing and implementing a planning process that addresses issues in curriculum, policy, program maintenance and expansion;(5)establishing regularly scheduled meetings of staff, faculty and parents to attend to the issues and business involved with effective school function.

HOW CAN MUSLIM SCHOOLS BE FINANCED IN A SITUATION OF INFLATION AND ECONOMIC HARDSHIP?

Historical References

Islam is a communal culture rooted in a vigorous belief in Allah, the One, the Omniscient. It is a faith that obligates the doing of charitable acts. The payment of zakat, or the income tax, is an annual obligation enjoined on the Muslim community. The Qur'an admonishes:

And be steadfast in prayer;

Practice regular charity;
And bow down your heads with
Those who bow down (in worship). (II: 43)[21]

And,

Of their goods take alms,
That so thou mightest
Purify and sanctify them. (IX: 103)[22]

The example of the Prophet:

> Jarir Ibn Abdullah relates: I have made a covenant with the Holy Prophet to observe Prayer, to pay the zakat and to have the welfare of every Muslim at heart. (Bukhari and Muslim)[23]

The payment of zakat is meant to help provide for the general welfare of the Muslim community. In urban poor Muslim communities, the revenues generated in this way are infinitesimal compared to the costs the community incurs in its attempt to sponsor autonomous Muslim schools. Therefore, the communities referred to in this study, like many others across the country, have concentrated their efforts on establishing successful community businesses in order to generate revenues that may be used to help pay the community school bill. Turning to the roots of a mrechant ethic was firmly established in the pre-Islamic period. The principles of self-determination and self-reliance through trade and barter were highly developed in the character of the desert Arabs. Before receiving the call to prophethood, the

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[21] al-Qur'an, II: 43.

[22] al-Qur'an, IX: 103.

[23] Imam an Nawawi, Riyadh as-Salihin, Trans. Muhammad Zafrullah Kahn (London: Curzon Press, 1975), p. 210.

apostle Muhammad was himself a shepherd and a merchant. So scrupulous was he in the handling of business that he earned the accolade al-Amin, the Trustworthy.[24]

In Islam, the dignity of determined self-reliance combines with the trustworthiness that distinguishes Muhammad to form-- for Muslims-- the ideal atmosphere for commerce. Business activity is sanctioned and regulated by the Qur'an and Sunnah; likewise, prohibitions of certain business practices are mentioned in the Shari'ah. The pursuit of gain is permitted, but is secondary to the call to prayer. The Qur'an states:

> O ye who believe! When the call is proclaimed to prayer on Friday Hasten earnestly to the remembrance of God, and leave off business (and traffic): That is best for you if you but knew!
>
> And when the Prayer is finished, then Ye may disperse through the land And seek the Bounty of God: and Celebrate the Praises of God often (and without stint): That ye may prosper.[25]

Honesty in trade is enjoined by the Prophet:

> Abu Sayeed reported that the Messenger of Allah said: The truthful, trustworthy merchant will be with the prophets, [the] truthful and [the] martyrs. (Timirzi)[26]

Also, self-reliance is better than dependence; begging is discouraged:

> Zubair-b-Awam reported that the Messenger of Allah said: That one of you takes his rope and then comes with a load of wood upon his back and sells it is better than to beg of man, whether they give[to him]or reject him. (Bukhari)[27]

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[24]Abd-al-Rahaman 'Azzam, The Eternal Message of Muhammad (New York: Mentor Books, 1956), p. 29.

[25]al-Qur'an, LXII: 9-10

[26]Karim, II: 269.

[27]Karim, II: 245.

Collective enterprise is encouraged:

> Abu Hurairah reported that Ansars requested the Prophet: Divide the palm trees between us and our brethren. He said: No, [it is] sufficient that we have provisions, and that we share with you in fruits. They said: We hear and obey. (Bukhari)[28]

Usury is prohibited by Quranic injunction:

> Those who devour usury will not stand except as stands one whom the Evil one by his touch hath driven to madness. That is because they say "Trade is like usury", but God hath permitted trade and forbidden usury.[29]

The Holy Prophet amplifies the Divine Edict in the following Tradition:

> Jaber reported that the Messenger of Allah cursed the devourer of usury, its payer, its scribe, and its two witnesses. And he said that they are equal (in sins). (Muslim)[30]

Apart from the receipt of zakat or engaging in profitable commerce, the above injunctions limit Muslim access to funding sources. Basically, alternative sources must be able to either offer grants or interest free loans. This prospect does not fiscally ham-string the community, rather, it tends to stimulate determined, imaginative and efficient fiscal thinking.

Handling School Financing in Three Cases

Developing a successful, dependable means of financing current and continuing Muslim school progress is a deeply felt concern for Muslim communities. Each of the three communities is engaged in a number of diversified retail ventures. And, in each case, the failure of any

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[28] Karim, II: 306.

[29] al-Qur'an, II: 275.

[30] Karim, II: 221.

business attempts to attain solvency is quickly scrapped and replaced by another, often unrelated venture.

In recent years the Muslim business acumen has settled on a number of commercial activities that have proven fairly successful. In 1972, Dar ul-Islam community began to produce and sell incense in the New York area. The business expanded to include the packaging and sale of imported fragrances from the Middle East. Both ventures are quite successful. As a result, since incense and oils are popularly used by Muslims--the rapid rise in the number of Muslim converts is also significant here--ultimately a seller's market was created. Consequently, trade among Muslims, in the form of clothing, religious articles--books, prayer rugs, tasbihs--and retail food stores, like butcher shops and restaurants evolved into fairly lucrative sources of revenue.

These sources provided seed monies for the schools and their relative successes stimulated interest into other areas of commercial development. Each community sponsors a bazaar at least once each year. The bazaar is a showplace for the works of local artisans and merchants. A wide variety of foods are prepared and sold, often speeches on the fundamentals of Islam are made; and other entertainment and music that is not offensive or alien to Islamic cultural tradition is provided. These colorful annual events have gained tremendous popularity among the non-Muslim communities in major urban areas, and they support them with their attendance, with their purchases of salable goods, and quite often, with unsolicited contributions to educational scholarship funds.

Tuition is the main source of school revenues. The cost of attending any one of the schools under study varies from $600 to $1200 per year per child. These fees are reduced commensurate with the number of children from one family attending the school in the same school year. The details of fiscal problems, constraints and needs will be examined in the next chapter of this study. Suffice it to say here that the realities of inflation and economic hardship which plague urban economics continue to stimulate the evolution of fiscal strategies aimed at leading these schools to self-sufficiency.

We now consider the final issue, the role of parental involvement.

WHAT IS THE MOST EFFECTIVE ROLE OF PARENTS AND SUPPORTERS?

Historical References

Islam strongly emphasizes the strengthening of family and community ties around the belief in God. The Qur'an states:

> Verily, this Brotherhood of yours
> is a single Brotherhood
> And I am your Lord and Cherisher;
> Therefore serve me and no other.[31]

In his tafsir, or commentary on the meaning of the word "brotherhood" or ummat in the original Arabic, the distinguished Quranic scholar A. Yusuf Ali states:

> Ummat: this is best translated by Brotherhood here. "Community", "race", and "nation", and "people" are words which import other ideas and do not quite correspond to "Ummat". "Religion" and "Way of Life" are derived meanings, which could be used in other passages, but are less appropriate here. Our attention has been

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[31] al-Qur'an, XXI: 92.

> drawn to people of very different temperaments and virtues, widely different in time, race, language, surroundings, history, and work to be performed, but forming the closet brotherhood as being men and women united in the highest service of God. They prefigure the final and perfected Brotherhood of Islam.[32]

Also,

> Worship Allah and associate naught with Him, and be benelovent towards parents, and kindred, and orphans, and the needy and the neighbor who is near and the neighbor who is far, and your associates, and the wayfarer, and those who are under your control.[33]

Involvement of family, kin, friend and neighbor in the affairs of _'ummat_ is enjoined on Muslims by the Qur'an. The mutual shouldering of the community's responsibility to secure an Islamic education for Muslim children is part of that duty.

Handling the Role of Parental and Community Support in Three Cases

To Muslims, the acquisition of knowledge, both in concept and in practice, is an ongoing process: "from the cradle to the grave." Parents and "interested others" are not only called upon to support school efforts with their money and personal skill. Additionally, they are encouraged to spend a part of their time in the continual pursuit of knowledge and practice of Islam. Hajj Hasan Ghandistani, Headmaster of the Islamic Community Center School, prepared this response to a questionaire concerning academic goals of the ICCS:

> The significant understanding is to encourage students, teachers, administration, parents and interested persons to engage in a

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[32] _The Holy Qur'an_, commentary on translation by A. Yusuf Ali, p. 843, n. 2749.

[33] Al-Qur'an, IV: 37.

total commitment to the establishment of this institution.

Adult Education Programs are prominent in the overall educational design of each school program. For example, the Dar ul-Islam school brochure states:

> The need for education is not only important for our children, but it is of even greater importance for the adult community.

Aside from the personal benefits which parents derive from involvement in such programs, they tend to indirectly contribute to children's educational gains in school by stimulating family home study and parental familiarity with the subject matter their children are trying to learn. Further, since parents are also invited to participate in program planning via appointment to Parent Councils, their role is made more significant because of their personal involvement in closely related learning situations.

Muslim parents and school supporters are relied upon to perform the more traditional supportive roles common to community supported schools. Volunteer work, fund raising and overall moral support of the schools is expected, and, in the case of Madrassah tush-Shaheedain, required.

Recent attempts to establish effective Muslim school programs have led to the awareness, understanding and challenging of educational issues endemic to successful school function. In addressing these issues, the three schools under study have initiated operational measures meant to positively effect how these questions impact on planning, program implementation and program results.

It is now appropriate to analyze more closely the results of these measures and to critically examine program planning, problems and constraints, and needs in these three Muslim schools.

CHAPTER VI

PLANNING IN THREE CASES: CONTEXT, PROBLEMS AND CONSTRAINTS

In this chapter the process, problems and constraints of de-facto planning in the three schools will be examined. The approach used to examine this topic is two-fold. First, the planning context will be described noting the planning goals, milieu and process in the three schools. Then the primary problems and constraints that face planning in reference to the "four main issues" introduced earlier will be identified and analyzed. These issues concern: 1) The Academic Program, 2) Organization and Administration, 3) Financial Support, and 4) School and Community Relations.

The Planning Context

Program Goals. Formulating goals for Muslim School programs may be the first crucial step toward achieving successful Muslim school planning and operations. The following data--collected from questionaires prepared for this study--are representative goals, or goal-like statements, for the three cases.

Madrassah tush-Shaheedain. The school was established in 1974 for the purpose of educating our children Islamically. Our intentions were to teach them the foundations of their lifestyles and to protect them from the stains of the impure and dangerous Public School System. Along with the Islamic knowledge we knew that they needed the secular studies also to function within the society. With ALLAH'S Grace and Mercy, the Madrassah has established itself as a monument for learning. Our children are receiving and learning about their Lord - their Prophet - and their Din. From that foundation the Madrassah has developed reading - writing - and arithmetic programs and are constantly seeking knowledge to improve the programs.

The Prophet was asked, "What works are best?" He replied: "Your knowledge of ALLAH." He was then asked, "Which knowledge do you mean?" He answered, "Your knowledge of ALLAH." Again he was asked, "We inquire about works and you reply concerning knowledge." The Prophet said, "With knowledge, no works, no matter how numerous will avail."

Islamic Institute. The authority upon which the philosophy is based is in fact, the ideological sources of Islam. They are the Qur'an, believed to be a revelation from Allah, and the Sunna, or customs and usages of the Prophet Muhammad. The educational philosophy can be summarized with the statement from the Qur'an: By the (token) of time, verily man is in a state of losing, except those that have faith and do righteous deeds, and join together in the mutual teaching of truth, and join together in patience and continuity." The goal is to produce moral and conscientious human beings who are capable of living in today's world by being equipped Academically, Spiritually, Mentally, and Physically.

Islamic Community Center School. The primary goals are to engage in a Da'wah Program (invitation to Islam) through a certified functioning Islamic elementary academic, regular day school; to establish, implement, and perpetuate an effective elementary school which can set the basis for an effective secondary school; to serve as a model for other Islamic schools in the United States; to prepare students to take their place rightfully in a modern society. The significant understanding is to encourage students, teachers, administrators, parents, and interested persons to engage in a total commitment in the establishment of this institution.

It may be helpful to extract basic "goals" elements from the above statements to facillitate an understanding of their treatment in the study:

Madrassah. to educate Muslim children Islamically

to teach foundations of Islamic Lifestyle

to provide Islamic and secular studies

to constantly improve educational programs

Islamic Institute. to create an educational program that is based on Qur'an and Sunnah

to provide Islamic instruction

to produce moral, conscientious graduates

to provide practical education

to provide wholistic education

ICCS. to proselytize in the cause of Islam

to establish, implement and perpetuate effective Islamic education

to prepare students to take their place in modern society

to encourage community involvement in Islamic education

A popular definition of "goals"--as related to planning--might describe explicit statements of desirability that are capable of being measured or capable of being attained. Clearly, several of the above statements do not comform to this notion and may be more accurately described as statements of "purpose" or "mission". But, either as assertions of purpose or as broadly stated long-range goals, the above authentically declare the intended direction that Muslim education should take in the respective schools. They are meant to call community attention to the need for order, accountability, and rationality in proposed Muslim school programs which fuse Islamic and modern educational goals.

The importance of specificity in setting initial program goals will be discussed later in this chapter. For now, it is enough to acknowledge the above as intended goals in the recent plans for these Muslim schools.

Planning Milieu. The shared intention to establish excellence in education for Muslim Americans, the feature most common to the three

schools, is the environment within which school planners ply their skills. This is more the result of fortune and faith than coincidence. The fortunes of representative community members of the three schools are tied--often voluntarily--to the urban poor neighborhoods of New York City and Philadelphia. The inner-cities are the spawning grounds and centers of the indigenous Orthodox Muslim movement in America. For many Muslims the choice to remain in these areas in deference to relocating in the relatively few affordable sections of suburbia is, in effect, the choice between either living among Muslims or non-Muslims. With respect to environment, community fortune is often an exponent of the community desire to collectively practice the Islamic faith in neighborhoods that allow some semblance of community.

Both Brooklyn schools, the Islamic Institute and al-Madrassah tush-Shaheedain, originate in urban black ghettoes where educational resources--Muslim and non-Muslim, material and personnel--are scarce. Although the Islamic Community Center School now has a downtown Philadelphia address, its origins, too, are in poorer black sections on the outskirts of the city center.

Initial attempts to establish these schools relied heavily upon the educational skills of men and women who were active in the jum'at. Few professional educators were to be found among this membership. The scarcity of experienced teachers and administrators was manifest in the early design and function of these schools. In an attempt to offset the early paucity in career instructors, two measures were employed: a) the few experienced member-teachers available were called upon to

teach multiple classes, and b) members of the community with proven expertise in a specific curriculum area were deployed as instructors: often Muslim exchange students taught Arabic and associated courses, and indigenous college students taught the modern core areas. However, control over the ideological perspective that the school would take, namely the interpretation of orthodox Muslim principles to be incorporated into the daily lives of maturing school children, was firmly in the hands of the indigenous architects of the school program.

The aird, urban-poor educational environment in which these schools took root exerts considerable influence on Muslim program planning. During the early 1970's, the decision of Muslims to formulate plans for schools could not simply be assigned to a body of experienced planners. No such body existed. Moreover, technical data and studies on American Muslim school functioning was, and still is, equally non-existent. The initial approaches to Muslim school planning were, therefore, strongly influenced by these environmental impediments. Planning was touch-and-go, owing both to the untested capabilities of the Muslim planners as well as the nature of modern educational planning itself.

Planning Process. Educational planning is a process of infinite variety. Every planning model or approach bears the characteristic imprint of the person or group that conceived it. One group of professionals in the field summarizes the situation in this way:

> There are almost as many definitions of the planning process as there are people doing formal planning. Basically, however, most would agree that the process of planning is a logical way of looking at what you want to do, how you are going to get

it done and how you are going to know how you did it.[1]

The last half of the 1960's brought an influx of federal monies for educational improvement in public schools. Public schoolmen responded with research into all aspects of the public system. Planning was not neglected. Although a plethora of planning models survives this brief era of government patronage--each of varying complexity and usefulness--the following illustration depicts a model that is basic in design and utility. It is not intended as a major reference point in regard to subsequent analysis in this study; rather, it exemplifies the type of educational planning models in vogue at the time these three schools came into being. In the course of interviews conducted for this study, all three Muslim school administrators expressed familiarity with this and similar planning systems.

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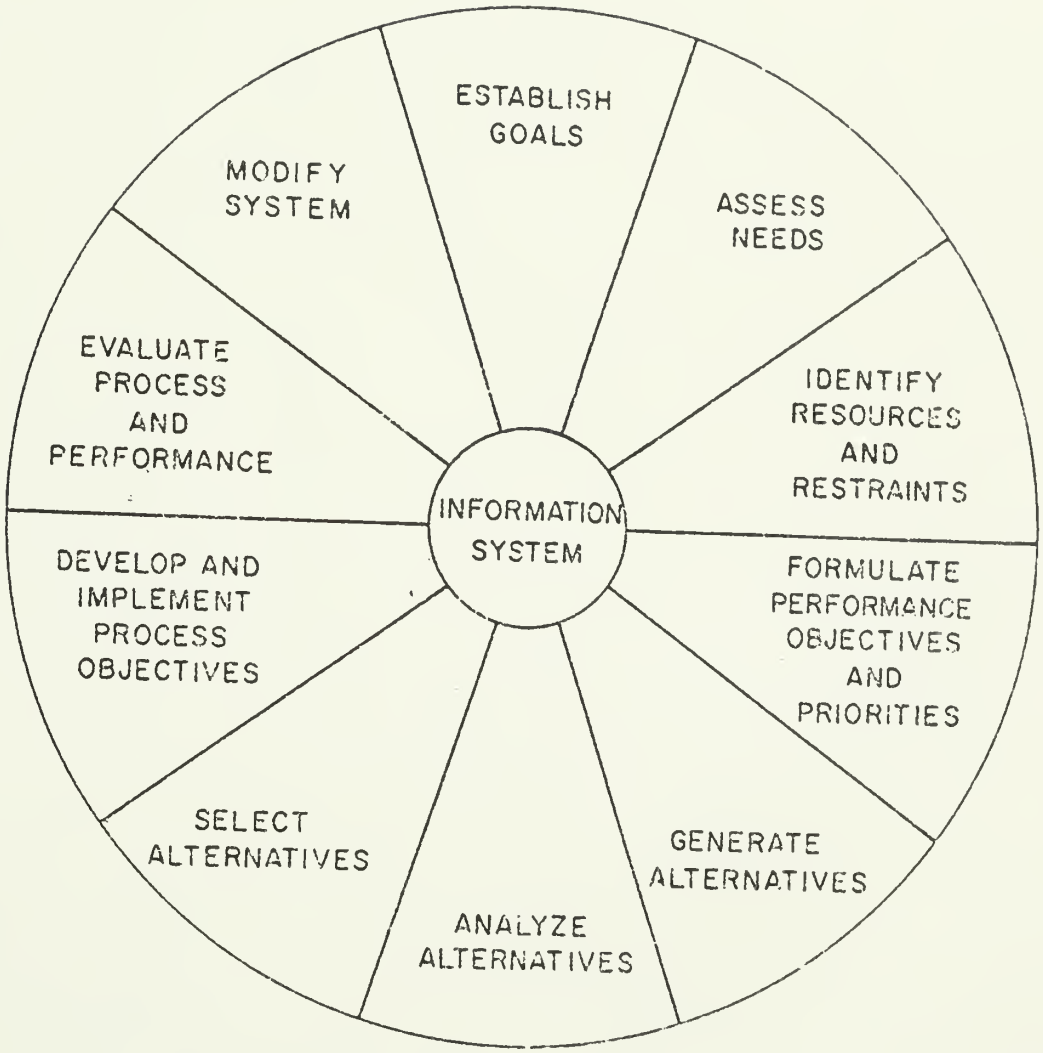
[1]Fred J. Brieve, A.P. Johnston and Ken M. Young, Educational Planning (Worthington, Ohio: Charles A. Jones, 1973), p. 9.

A PLANNING PROCESS[2]



[2]Brieve, p. 8.

The implementation of such a process among Muslim communities undergoing cultural transition raises unique problems, responses and ideas. However, that is a main thesis of this study which will not be belabored here. It is significant to note that initial planning of these schools did attempt to adopt and improve upon the likes of the above model in certain ways. The acceptance of educational synthesis in matters of curriculum extended to school planning and methods as well.

Before proceeding to the discussion of planning problems and constraints in the four categories it is important to acknowledge the fact that it is impossible to place complex issues and problems neatly into a single category. Clearly, this study does not mean to project this sort of limited categorization as even a remote possibility. Such a classification is impossible because these issues are often related in a way which both defies and transcends total identification within one major category. We may correctly say, for instance, that understaffing is an administrative problem and focus our analysis on that category exclusively. But, in certain of these schools, understaffing may also be symptomatic of an economic or fiscal malady which is more easily resolved through changes in the economic environment or the school's fiscal policy. In such a case, the approach of this study is to place the problem in a category which, accordingly to collected data, the problem can be realistically addressed and resolved within the school context. In the above example, understaffing would be placed in an academic category since the schools exert more

direct influence on that area than they do on economic issues.

Academic Problems

Three basic academic problems were revealed in the survey data collected (see Appendix B) and my interviews with Muslim school administrators, teachers and other significant individuals--parents, former Muslim school personnel and community supporters. These problems are:

1. The problem of determining an ideology and a method of educational synthesis,
2. The problem of curriculum planning and the integration of acceptable (hasana) innovation, and
3. The problem of developing and maintaining a functioning teaching staff.

A larger number of problems identified in the survey are considered as sub-issues related to these basic problems.

1. Determining an ideology and a method of educational synthesis in Muslim education.

Having established educational synthesis as a goal, the schools find there is considerable difficulty bringing this goal within easy reach. Initially, the decision to adopt the type of planned innovation suggested by educational synthesis is observable, most clearly, in the school curriculum. Examples of this--curriculum lists for the three schools--were illustrated in the preceding chapter. With practice, however, comes the realization by school personnel that implementing a successful program of educational synthesis requires significant

continual modifications of the entire school program, not only the curriculum. In a sense, instituting a program of educational synthesis is an overarching school goal that has ramifications for every aspect of Muslim school planning and function.

The successful merger of traditional and "modern" school methods, a very basic and appropriate goal for these schools, implies the achievement of educational synthesis as an operational norm. Before this norm can be achieved, however, certain specific educational events must occur in the life of each school.

These "educational events" are, in fact, the attainment of enabling objectives, or short-term goals, that pave the way to reaching the primary goal. To the extent that these enabling objectives are obtained, educational synthesis, the primary goal for these three schools, becomes a clear and functioning reality. A failure to accomplish these preprequisite conditions, however, places the goal for a synthesis of the traditional and the new in jeopardy. Ralph W. Tyler, writing about the importance of selecting educational objectives, says this:

> "...educational objectives become the criteria by which materials are selected, content is outlined, instructional procedures are developed and tests and examinations are prepared. All aspects of the educational program are really means to accomplish basic educational purposes."[3]

In the surveys developed to collect program data for use in this study, certain school issues are consistently identified by teachers

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[3]Ralph W. Tyler, Basic Principles of Curriculum and Instruction (Chicago: University of Chicago Press, 1949), p. 3.

as emerging "problems" in the three schools. It is important to note that these problems are seen as unsettling influences to the overall academic program, not only the ideology of educational synthesis. A partial listing of them is as follows:

1 - "unclear ideology of Islamic education"

2 - "lack of planned, set curriculum"

3 - "inadequate curricula"

4 - "dogmatic [educational] approach"

5 - "lack of opportunity to use teaching options"

6 - "lack of communication among teachers and parents"

7 - "lack of in-service teacher training"

8 - "lack of materials development"

9 - "non-professional attitudes among teachers"

10 - "uneven emphasis and understanding of solid religious issues"

Significantly, the first issue listed here is another way of stating the problem the schools have introducing progressive educational innovation in a conservative, traditional setting. The "unclear ideology of Islamic education" actually describes the atmospheric difficulties and tensions which result from merging traditional and modern school cultures. The remaining problems--once resolved--become enabling objectives that manitfest the "ideology of Islamic education" in operational terms.

At this point, it is important to re-open the discussion of "the importance of specificity in setting initial program goals." The Muslim schools in the three cases fail to clearly state the specifics

of short-term or enabling objectives aimed at attaining specified primary goals. Each of the three schools has voluntarily offered program literature, interviews, school policy statements and a variety of additional data for use in the study. Careful examination of the data has shown the over-whelming commitment of school personnel in each case to the long-range goal of innovative Muslim education that is faithful to Islamic principles of belief and practice. However, none of the three schools has delineated the academic milestones that must be meticulously passed along the way. The ommission does not automatically forecast an educational Waterloo for the three schools involved; on the contrary, evaluative data on student and overall program performance is quite impressive. But it is logical to expect that the lack of specific, sequential program objectives is not helpful to achieving primary program goals. According to Tyler, the tendency to omit clear goals statements is no unknown to modern planners in the public sector:

> No doubt some excellent educational work is being done by artistic teachers who do not have a clear conception of goals but do have an intuitive sense of what is good teaching, what materials are significant, what topics are worth dealing with and how to present material and develop topics effectively with students. Nevertheless, if an educational program is to be planned and <u>if efforts for continued improvement are to be made</u>, it is very necessary to have some conception of the goals that are being aimed at.[4] (Emphasis mine)

Returning to the curriculum problems specifically recorded in the survey of Muslim school personnel, problems numbered "2", "3" and "5"

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[4]Tyler, p. 3.

through "10" are represented and treated with other issues more closely related to curriculum planning and teacher function. Apart from these issues, issue number "4", "dogmatic [educational] approach, requires further inquiry here. It is an issue that has surfaced in connection with difficulties certain teachers in these three schools encounter when introducing "modern" curriculum notions and personal experiences into Orthodox Muslim school classrooms. For example, contemporary Western scholarship may be mute on the subject of the make-up and the role of angels and other spiritual entities, while Islamic literary sources are quite clear and specific on this point. Another example is the Islamic position regarding the separation and the role of men and women.

While these subjects are certainly known to almost all members of the teaching staff of these three schools, the intricate details of these and myriad other religious issues may take years to learn and longer to personalize. Lapses in 'adab--or etiquette--on such points of belief and practice are corrected by knowledgeable bystanders as they occur. Literally all members of the Muslim school community, from the Imam to the youngest student, occasionally correct and are corrected by other community concerning matters of religious dogma and practice. This tradition, when mainfest as an extraneous part of classroom activity, can be disconcerting to neophyte Muslim teachers.

Islam is a belief system based on sacred principles that, to Muslims, incorporate all potential and eventual human behaviors. The revealed social doctrine contained in Qur'an, when properly

understood, is positively viewed and wholeheartedly accepted by Muslims. Accordingly, the problem of a "dogmatic approach" to education is either a mis-statement of another issue, or a symptom of its antecedent issue listed as number "10": "uneven emphasis and understanding of solid religious issues."

Muslim schools are prepared to expend every effort to arrive at an ideology and method of educational synthesis. It appears to be a planning goal that is important to the maintenance and growth of Islamic cultural imperatives within Muslim communities.

2. Integrating acceptable innovation into the curriculum.

When the goal of planned innovation is introduced to traditional Islamic school structures, its implications for change produce a rippling effect throughout the school program. This change is perhaps most easily observed in the curriculum of the school. By comparing an example of traditional 3rd century Muslim school curriculum with that of a contemporary school, we can illustrate the kinds of changes that have occurred.

> The medieval curriculum depicts course offerings at the mosque-college level. Transferance of these disciplines into primary and secondary school levels--the intention of contemporary Muslim schools--is only meant to illustrate the modern concern for early student exposure to variegated learnings. With respect to the breadth and depth of subjects offered, the two curricula are not comparable.

A Medieval School Curriculum[5]

[ref. Al-Zaytunah; 732 A.C.]

A. The Revealed Sciences and the Sciences of the Arabic Language
   - The Arabic Language (al-lughah)
   - Grammar (al-nahw)
   - Rhetoric (al-balagah)
   - Literature [etiquette] (al-'adab)
   - Readings (Quranic) al-qira'at)
   - Exegesis (Commentary) (al-tafsir)
   - Traditions (of the Prophet) (al-hadith)
   - Law (al-figh)
   - Sources or Principles of the Law (usul al-fiqh)
   - Theology (al-tawhid, al-kalam or usul al-din)

B. The Rational Sciences
   - Mathematics (al-riyadiyat)
     - Division of Inheritance (al-fara'id)
   - Logic (al-mantiq)

Contemporary Muslim School Curriculum (Madrassah tush-Shaheedain)

A. Islamic Studies Subjects
   - al-Qur'an (recitation and memorization)
   - Traditions (Hadith)
   - History
   - Mubady ul-Islam (Fundamentals of Islam)
   - 'Adab (Etiquette)
   - The Five Pillars
     1. Tawhid
     2. Salaat (Prayer)
     3. Zakaat (Comunity Dole)
     4. Saum (Fasting)
     5. Hajj (Pilgrimage)

B. Secular Subjects
   - English Language Arts
   - Mathematics
   - Science
   - History
   - Arts & Crafts
   - Physical Ed & Hygiene

The addition of modern academic disciplines to the traditional curriculum--an obvious indication of planned synthesis--only partially reveals the degree of difference between these two models. The goals of the type of schooling represented by these course models are,

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[5]Bayard Dodge, Muslim Education in Medieval Times, (Washington, D.C.: The Middle East Institute, 1962), p. 28-29. Concerning "The Rational Sciences", or al-'ulum al'-Aqliyah, Dodge adds "[they] were regarded as supplementary to the other studies. As a rule mathematics was taught in connection with the fixing of times of prayer, fasting and religious feasts, or else with the division of inheritance." For a comprehensive treatment of this subject see: Ahmad Shalaby, History of Muslim Education (Beirut: Dar al-Kashshaf, 1954), pp. 47-69.

also, dramatically different. In the 2nd century after Hegira Muslim school students were prepared, primarily, to assume positions as clerics, scholars or legal advisors to laymen in authority. Over the centuries, a relatively few Orthodox scholars served as trustees of the Faith in the best and worst of times. The importance of learning and practicing the principles contained in revealed texts and the Traditions of the Holy Prophet are also the chief priorities of contemporary Muslim schooling. However, students in these American Muslim schools are also being academically prepared to graduate with the marketable personal skills required to sustain themselves and their culture in the larger non-Muslim society. Getting both rather complex messages across to primary and secondary school students is a difficult feat to accomplish. It is equally difficult for teachers and administrators to consistently trace, curriculum-wise, the sometimes fine line of relevance that connects modern and traditional course goals. The magnitude of these issues severely tests Muslim educators' talents in applying Islam as a comprehensive, wholistic science.

With respect to specific difficulties implementing curriculum, teachers surveyed for this study listed the following as "key issues" or "problems":

1 - "insufficient curriculum planning"

2 - "lack of established, set curriculum"

3 - "insufficient Islamic texts and materials"

4 - "limited flexibility /in implementing/ teaching options"

A closer examination of the above problems reveals, again, the

"rippling effect" of educational synthesis on the academic program of these Muslim schools. Difficulties in "curriculum planning", problem number "1", are usually resolved by planning bodies-- curriculum boards or committees-- that are created as implements of program management and development. However, severe and continuing difficulties in "curriculum planning" may indicate the need to re-evaluate specific elements in the curriculum itself. Also, the "lack of an established, set curriculum", problem number "2", seems to support re-evaluation and restructuring of educational objectives.

Curriculum modifications, in terms of goals and objectives, cannot wholly succeed unless they are supported with texts and materials that help students to attain the newly developed goals. Additionally, the concern over "infelxibility" in teaching options reflects both the problem of insufficient texts and materials as well as the larber problem instigated by the new, evolving movement towards educational synthesis. The evolutionary aspects of academic innovation place the instructional programs of the three schools in a state of flux. One effect of this imposition of more experimental program practices is that teachers cannot rely heavily upon traditional modern curriculum sources. As a result, materials development is an important issue in the planning of new curricula.

3. Developing and maintaining a functioning teaching staff.

Data collected for the study shows that the following problems for the three schools in regard to their teaching staff:

1 - "lack of in-service training"

2 - "uneven understanding of solid religious issues"

3 - "lack of communication among teachers and between teachers and administration"

4 - "lack of cooperation among teachers and between teachers and administration"

5 - "non-professional attitudes"

6 - "insufficient /teaching/ staff"

7 - "lack of dedication"

8 - transient teachers

9 - excess altruism

A supposition presented earlier in this chapter states that certain primary goals can only be obtained if prerequisite enabling objectives are correctly defined and implemented. That reasoning is also applicable in regard to the difficulties confronting Muslim school teachers. In a large measure, the resolution of the "key issues" or "problems" listed above is the first step towards obtaining regular and continuing growth among teaching personnel. Increasing the repertoire of solid teaching skills available to classroom teachers seems to be a primary goal in the three cases.

The first issue listed, "lack of in-service training" as a major contributor to the difficulties described in connection with the two other "primary problems" earlier in this chapter. Resolution of these major problems--and several related issues as well, depends heavily on accurately defining the purpose and role of classroom teachers vis a vis the thrust towards planned innovation. The training of teachers (in many cases it is re-training) is a objective when the training goals,

design, and format, address, point-by-point, the seven remaining issues listed as "problems" by Muslim teachers.

With respect to the other issues listed, issue number "2" illuminates an issue that is endemic to Muslim communities in America. Since these communities are comprised largely of converts to the faith, the relative exposure to, and understanding of details of faith and practice, varies greatly. In most cases knowledge of Islam is related to the amount and quality of study that has been spent "in the way of Allah" since the individual's conversion to Islam. The sense of urgency that sometimes influences the appointment of instructors to understaffed Muslim school programs may require the selection of a teacher who is skilled in a secular discipline but lacking in knowledge of din, or Islamic culture. At any rate, even if factors of time and scholarly exposure were equal, individual personality in an uncontrolled variable that heavily influences religious understanding and practice.

Issues number "3" through "5" reflect the presence of underdeveloped inter-personal skills. These are common shortcomings traditionally handled in an in-service training program. The term "professional attitudes" seems out of place in an Islamic environment that stresses equality overall; the term seems incongruous. Perhaps "professionalism" will be redefined to more closely fit the Islamic cultural and institutional context. Issue number "6", "insufficient staff" is an administrative enigma that is felt program-wide. In the academic program, chronic understaffing can influence the quality of the instructional staff while also increasing student/teacher ratios.

The seventh issue, "lack of dedication" is mentioned sporadically in the data. It is quite clear that, given the seriousness of the many challenges to the continued operation of these schools, "dedication" is a virtue that is far from scarce. Perhaps teachers include it as an issue to higlight its importance.

The eighth issue, teacher transience, is included by the author following analysis of the available data. More than 70% of the current instructional staffs of the three schools have been performing their current duties fewer than two years. Of the total of 30 respondents 17 have been functioning far less than one year in their current capacities. These conditions impact negatively on the academic program goals in general and on issues of curriculum and instructional staff development in particular. The last issue, number "9", ironically refers to the tendency of overzealous firebrands to underestimate the seriousness, the pervasiveness of the first eight issues and, by benign default, fail to consistently work to resolve them.

This completes the discussion of primary and attendant "problems" in the Academic Programs of the three schools. Inquiry and analysis will now concentrate on some of the constraints that either help to sustain these difficulties or hamper their easy resolution.

Academic Constraints

The discussion of constraints in the function of these three Muslim schools will begin by acknowledging the central role of the Qur'an in determining how Muslims solve problems.

Knowledgeable Muslims have no doubt that the guidance from Allah is total and absolute and that it is enough to suffice their every need. The Holy Qur'an says:

> 1 - A.L.M.
> 2 - This is the Book, in it is guidance sure; without doubt, To those who Fear God.
> 3 - Who believe in the Unseen, are steadfast in Prayer, And spend out of what we have Provided for them.
> 4 - And who believe in the Revalation sent to Thee, and sent before the time, and (in their hearts) have assurance of the Hereafter.
> 5 - They are on (true) guidance, from their Lord, and it is these who will prosper.[6]

To the Muslims, the culture of Allah is Islam, and Islam is comprehensive and complete and cannot be improved upon.

> This day have I perfected your religion for you, completed my favor upon you, and have chosen Islam as your religion [culture].[7]

All problems are solvable with Allah's help:

> Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent [reverance]: "if only He delivers us from these [dilemmas] we shall truly show our gratitude?" Say: "it is God that delivereth you from these and all other distresses: and yet Ye worship false gods!"[8]

Muslims, then, are bound to submit to the word of Allah as the only source of true guidance.

> Say: "God's guidance is the (only) guidance, And we have been directed to submit ourselves To the Lord of the Worlds;-"To establish regular prayers and to fear God: For it is to Him that we shall be gathered Together."[9]

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[6] al-Qur'an, II: 1-5.

[7] al-Qur'an, V: 4.

[8] al-Qur'an, VI: 63-64.

[9] al-Qur'an, VI: 71-72.

The Muslim approach to problem solving, following the tradition of the Holy Prophet, will begin with the mention of Allah. To look for a solution that is touside the pale of Islam is an unGodly act.

> Verily, the remembrance of Allah possesses the highest beneficience.[10]

> Ayesha relates that the HOly Prophet remembered Allah on all occasions. (Muslim)[11]

> This is My straight path so follow it; and follow not diverse ways lest they lead you away from His way.[12]

Constraints are temporary obstacles which, to Muslims, can be removed by the steadfast teaching and application of Islamic principles. In fact, Muslims believe it is the application of these principles alone, that leads human kind to Truth and salvation. The statement of Qur'an summarizes this belief:

> By the token of time,
> Verily, man is in a state of losing.
> Except those that have Faith and do
> righteous deeds, and join together
> in the mutual teaching of Truth, and
> join together in patience and continuity.[13]

Given the above background on the source of Muslim perspectives in dealing generally with life's setbacks, specific inquiry into the constraints related to Muslim school academics can continue. The analysis of constraints here and in subsequent sections of the study will focus

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[10] al-Qur'an, XXXIX: 46.

[11] Imam Nawawi, Riyadh as-Salihin, trans. Muhammad Zafrullah Khan (London: Curzon Press, 1975), p. 241.

[12] al-Qur'an, VI: 154.

[13] al-Qur'an, VIII: 1-3.

chiefly on observed restrictions to solving the first, or "primary" problems delineated in each section. In most cases, it is understood that the constraints to solving primary problems also negatively influence the resolution of secondary or attendant problems and issues.

Inquiry into the various constraints or restricting influences on the academic programs in the three schools will deal with the following categories:

1 - Constraints of Islamic criteria
2 - Constraints of limited sources of American Muslim educational ideas and recorded experiences
3 - Constraints of Muslim community influences
4 - Constraints of non-Islamic institutional criteria
5 - Constraints of individual motivation and reward

1. Constraints of Islamic Criteria

For certain would-be Islamic school projects, the restrictive edicts of the Shari'ah have serve to retard development along Islamic lines.[14] The three Muslim schools selected for this study, however, assume the posture of submission to the Law with the full knowledge that any restrictions that may result from this decision reflect personal shortcomings rather than an inadequacy in the Law itself. The rationale for this position is expressed in this statement in the

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[14]For example, one such "Muslim" school located in Brooklyn, N.Y. was not chosen primarily because of its opposition to the validity of Hadith in determining acceptable legal practice. Additionally, member-representatives of this school maintain financial support, in part, by panhandling. In other cases the restrictions concerning, for instance, the separation of males and females or the primacy of Islamic studies over secular studies have eventually closed many schools because parents despaired of their children's acadmic progress and withdrew their support.

Holy Qur'an:

> "And God made of service unto you whatever is in the heavens and whatsoever is in the earth; it is all from Him. So herein verily are portents for all people who reflect."15

Proponents of the three Muslim schools--teachers, administrators, Imams, parents and community supporters--overwhelmingly accept the premise Islamic educational synthesis. In response to an inquiry concerning the merging of Islamic and western educational ideologies Misbah Abdur-Rashid commented: "in Islam the ideology is pervasive in all aspects of life; there is no separation between church and state as it is known in western societies. Schooling is only one of the avenues that a culture uses to foster and confirm its beliefs and practices." Al-Hajj Hasan Ghandhistani of the Islamic Community Center School views the acceptance of Islamic codes as "a pragmatic part of [Muslim] life"; it is an environment that one must adapt to according to his perceptions and abilities.

With respect to the first two basic problems, the above statements are representative opinions from educators in authority. Muslim schoolmen do not see the application of Islamic criteria as a constraint to implementing progressive innovations in curricula, so long as such changes occur within the legal confines of the Shari'ah. Rather, these criteria are seen as a revealed scheme for alternative moral education in an ailing society that has lost the meaning and importance of moral and spiritual growth for its children.

Teachers who are either non-Muslims or recent converts to Islam,

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15 al-Qur'an, XLV: 13.

although they may be veterans of the public school system, often feel restricted as they carry out teaching dutires in an Orthodox Islamic environment. Matters that are taken for granted in public schools, like dress codes or "creative" interpretations of curricula, are subject to religious scrutiny. Surveys taken at the Islamic Community Center School, non-Muslim teachers adjust to the rigorous cultural demands of the Shari'ah with great difficulty; they may have to rely on personal coping skills to maintain a healthy perspective concerning their roles and responsibilities. But for the former group of teachers, who are new to Islam, time, study and sincerity may combine to foster a kind of maturity in the faith.

2. Constraints of limited sources of American Muslim educational ideas or recorded experiences.

American Muslim educatiors have no heritage of scholarship to draw on in solving the complex problems of educational development. To attest to this, the invaluable experiences, the successes and the failures of the three Muslim schools in this study are being recorded here for the first time. The lack of detailed studies of these three as well as other progressive Muslim school programs is a primary constraint on the eventual determination of acceptable innovation in Muslim schooling.

Matters of school ideology and program function have not been recorded as references for future research and development. Schools function in seclusion. Joint efforts to develop standardized curricula or unified approaches have yet to take form. This greatly restricts

teacher effectiveness since the problem of creating usable instructional methods and materials goes largely unattended. Existing Islamic materials are usually developed by outside-the-school sources and are limited in utility to lower grade levels.

3. Constraints of Muslim Community influences.

The levels of Islamic and secular scholarship vary from Muslim community to community and from school to school. The range of proven Islamic acumen mustered to resolve any Muslim school issue, for instance, may be so great, so incongruous, as to restrict the problem-solving process.

Surveys have shown how attendent issues like the "uneven understanding of solidly religious issues" may delay the resolution of the primary concern for introducing educational synthesis to Muslim schools. Likewise, uneven understanding of the modern disciplines is an equal retardent to progressive Islamic education from the parallel viewpoint which requires excellence in interpreting the rational sciences. These and related problems serve to illuminate the constraint of varying degrees of scholarship and experience among concerned or influential community members involved with the schools.

4. Constraints of non-Islamic institutional criteria.

The dominant cultural environment, although it may support certain Muslim goals for progressive education, is more often a constant adversary. American Muslim communities are unique in that, in their

formative stages, the faithful are usually solvent, literate--albeit in English or Spanish rather than Arabic--and politically astute. These are cultural advantages that do not necessarily supply the know-how to offset the institutional demands made on Muslim schools to counter the dominant Anglo-American society. Some examples of imposed institutional demands are: the legal requirements established in school building codes; the requirements of accreditation; master of academic skills tested in standardized examinations as prerequisites to college entrance; and the deluge of subliminal cultural signals to conform to dominant cultural standards in order to achieve material success and social acceptance. All three of the primary problems listed are sustained by constraints of non-Muslim institutional function.

5. Constraints of Individual Motivation and Reward.

Ideological perceptions of the three schools, since they are formed within the objective frameword of the Shari'ah, are minimally effected by the quirks of faithful methodologists. Planning by council is a check against radical departures from acceptable Islamic norms; accordingly, the first basic problem is not dramatically influenced by the motivation of an individual. Curriculum planning and implementation, the second basic concern, is also only peripherally effected by individual input. In the last problem area, teaching function and development, the results of individual motivation and reward are severely felt. Ideally, Muslims are motivated to please God and,

accordingly, this is done by establishing Islam as it is described by the Holy Qur'an and the Traditions; to Muslims, this is the ultimate gratification. The intervention of other motivators turns the goal of behavior to non-Islamic ends. This is in strict contradiction to the spiritual, intellectual and cultural goal the school--and its various component program areas--is established to achieve. Examples of this particular constraint to instructional programs might be the lack of communication and cooperation among teachers; lack of dedication; and the problem of transient teachers or teacher instability.

Organizational Problems

Data in support of the findings on program organization and administration is taken from the following sources: 1) taped interviews with program administrators from the three schools, (see Appendix B, "Interview Sheets" A and B) 2) taped interviews with Imams and former Muslim school administrators and instructors, 3) analysis of written responses to surveys completed by teachers currently working in the three schools (see Appendix B, "Staff Questionaire") and 4) analysis of written responses to Program Analysis Questionaire (Appendix B).

Analysis of this data shows the following basic problems which weaken the organizaltional and administative functions in the three Muslim schools:

1. The problem of adapting administrative structures and processes to accommodate changing school needs
2. The problem of developing and maintaining effective planning systems

Issues relating to program planning, the second basic problem, fit logically within the category of "attendent" administrative concerns. However, the special significance of planning in conjunction with the organizational structures of these deveoping Muslim schools deserves separate mention and treatment.

1. Adapting Administrative Structures and Processes to Accommodate Changing School Needs

All administrative structures are formulated to stimulate, monitor and predict changes in the organizations they support. There is a tendency to place the responsibility for nearly all program dysfunction on administrators because they are rightfully involved, either directly or indirectly, in all program operations. Educational administrators in the Muslim schools examined here have been consistently implicated in survey data as the direct or indirect source of various school problems. Some of the problems identified in the survey data are the delegated concerns of other physical components in the school structure. Others are correctly placed within the area of administrative responsibility. In addition to the primary problem identified above, a listing of significant attendent issues is as follows:

1 - inadequate program planning and monitoring

2 - unclear administrative policies

3 - uneven enforcement of school policies

4 - poor administrative-teacher communication

5 - non-communicative student records

The emergence of these attendant or secondary issues brings the larger primary problem into relief. As is the case with the analysis of problems in the academic programs, these issues are symptoms of administrative failure to changes in the school environment. The dynamics of Muslim schools in interaction with their complex environment will predictably challenge the mission of the school. By closely monitoring the operation of the school program, effective systems of school administration are able to recognize and resolve defects in program function early on. On the other hand, an indication of administrative ineffectiveness in dealing with these issues is the inability to anticipate problem areas and act deliberately to meet and settle them.

The pressures brought to bear on the administrative structures of these Muslim schools are undoubtedly part of the complex range of implications involved with educational synthesis. Even in the productive operation of simpler school programs, educators must expect to be responsive to environmental changes. This is due to a necessity to adopt structured learning programs--which are essentially conservative--to a radically changeable environment. Society is not static; Muslim schools and their maintenance systems must evolve to cope with this as an educational reality. Fremost Kast, writing on the evolution of social systems has this to say:

> Social organizations are not natural like mechanical or biological systems; They are <u>contrived</u>. They have structure, but it is the structure of events rather than physical components. The fact that social organizations are contrived by human beings suggests that be established for an infinite variety of objectives and possess the characteristic of <u>equifinality</u>. They do

> not operate as mechanistic system but can perform activities in a variety of ways and accomplish goals through a number of means.[16] (Emphasis in the original)

The results of organizational systems are the best indicators of their validity.

Muslim school administrators are free to assimilate modern techniques that do not affront revealed principles. This is a significant concession of the faith since the acceptance of educational synthesis as an attainable school goal unleashes a tidal wave of new, highly technical, school issues.

In order to challenge theseissues from a favorable vantage point, Muslim schoolmen must decide to either optimize the use and adaptability of current maintenance systems or develop new ones. According to Kast, some degree of change in contemporary organizations is inevitable:

> Many forces, both within organizations and in the external environment, have stimulated change in theory and practice. The growth in size and complexity of organizations has been unparalleled. Specialization has increased and there are diverse objectives of various participants. Technological change has forced many adaptations...The rising aspirational levels for satisfaction of economic and other needs were important factors in creating change.[17]

At the least, the indicators of administrative shortcomings in these three Muslim schools seem to point to seriously considering the re-evaluation of administrative and organizational objectives.

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[16] Fremont E. Kast et al., Education, Administration and Change (New York: Harper and Row, 1970), p. 106.

[17] Kast, p. 110.

With respect to the five attendant issues raised by the teachers in these schools, it is appropriate to consider each one in turn. The first one, program planning, is the subjectof future discussion in this chapter. Issues "2" and "3" are connected with shortcomings in the development and clear application of school policies. The schools actively address breakdowns in the communication of procedural matters between administrators and teachers, and between teachers and students. Madrassah tush-Shaheedain, for example, issues operating directives to the various groups in the school community as needed (see Appendix C, "Standard Operating Procedure"; "Code of Conduct for Students"; and "Qualities of an Islamic Teacher"). This may be seen as one attempt to adapt the traditional system to new environmental realities.

The success or failure of this method in this particular instance may provide valuable information on other aspects of program administration.

Poor communication between administrator and teaching staffs, problem "4" is a recurrent problem in educational organizations. The sources of miscues in this area are many; nonetheless, the onus to actuate strategies for controlling poor communication at all school levels rests with program administrators. Likewise, the creation of a useful information system is crucial to program maintenance. The questionable quality of student records, problem number "5" above, may also indicate a greater overall problem in the recording and disseminating of vital information in the school.

2. Development and Maintenance of Planning Systems

Planning is akey element in helping to bring any organization into existence. Problems in the organizational structure and administration of these Muslim schools may be better understood by examining the roles and responsibilities of planning bodies that are created to solve them. In the discussion of planning in relationship to "Problems in the Academic Program", the importance of planning is seen as influential in key program areas. Among the most significant of them are the following: establishing an ideological (Philosophical) base for Muslim education; establishing educational goals; and curriculum and staff development. Formulating plans and procedures for program organization and administration is an additional key concern. Each of the three schools has identified a planning body and turned the responsibility of answering critical program questions over to them. It will be helpful to look at the various kinds of these groups in terms of their position in the organizational plan in each school, and to briefly discuss their composition, responsibilities and functions.

First, included here are renditions of the organizational plans for each school, Figures 2, 3 and 4. Each school has a designated administrative planning body of some type. Information collected on study questionaires contains the following explanations of the kinds and composition of planning groups, and the process of program planning:

Madrassah tush-Shaheedain

Planning Group Types and Composition

1) School Administration - wazir of Education; Principal, Assistant Principal
2) Staff Input - all staff members

3) Parent/Administration

Planning Process

MADRASSAH TUSH-SHAHEEDAIN

Organizational Plan

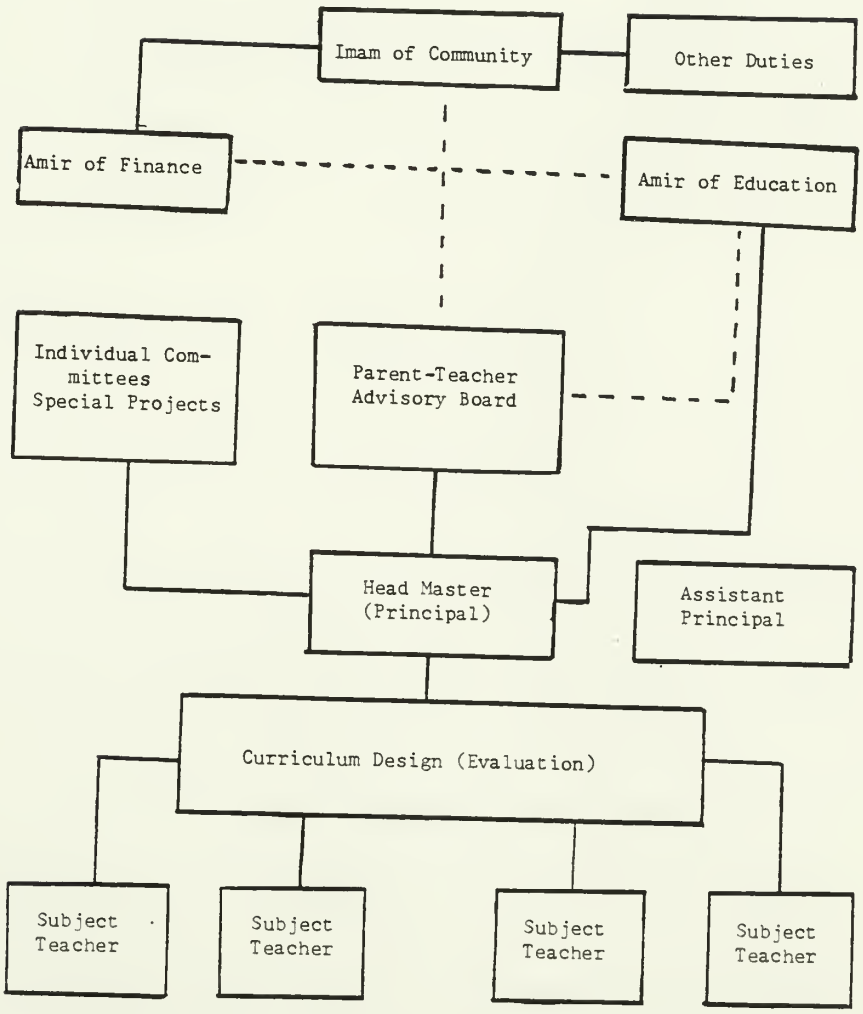

Fig. 2

ISLAMIC INSTITUTE

Organizational Plan

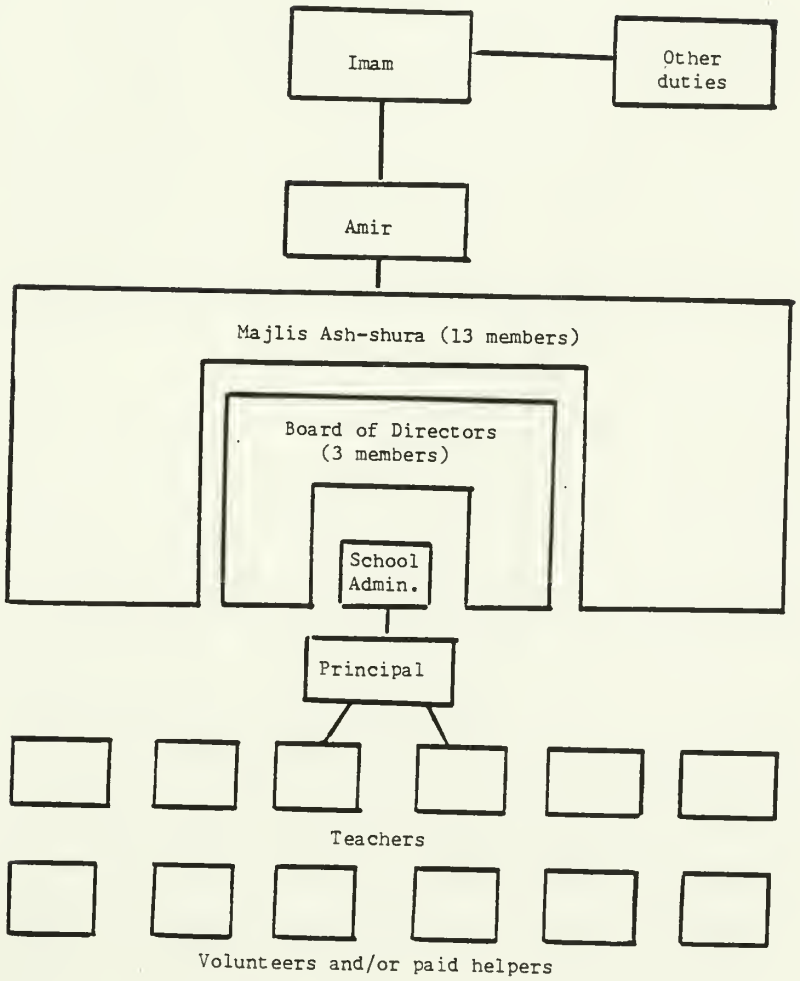

Fig. 3

ISLAMIC COMMUNITY CENTER SCHOOL

Structural Design

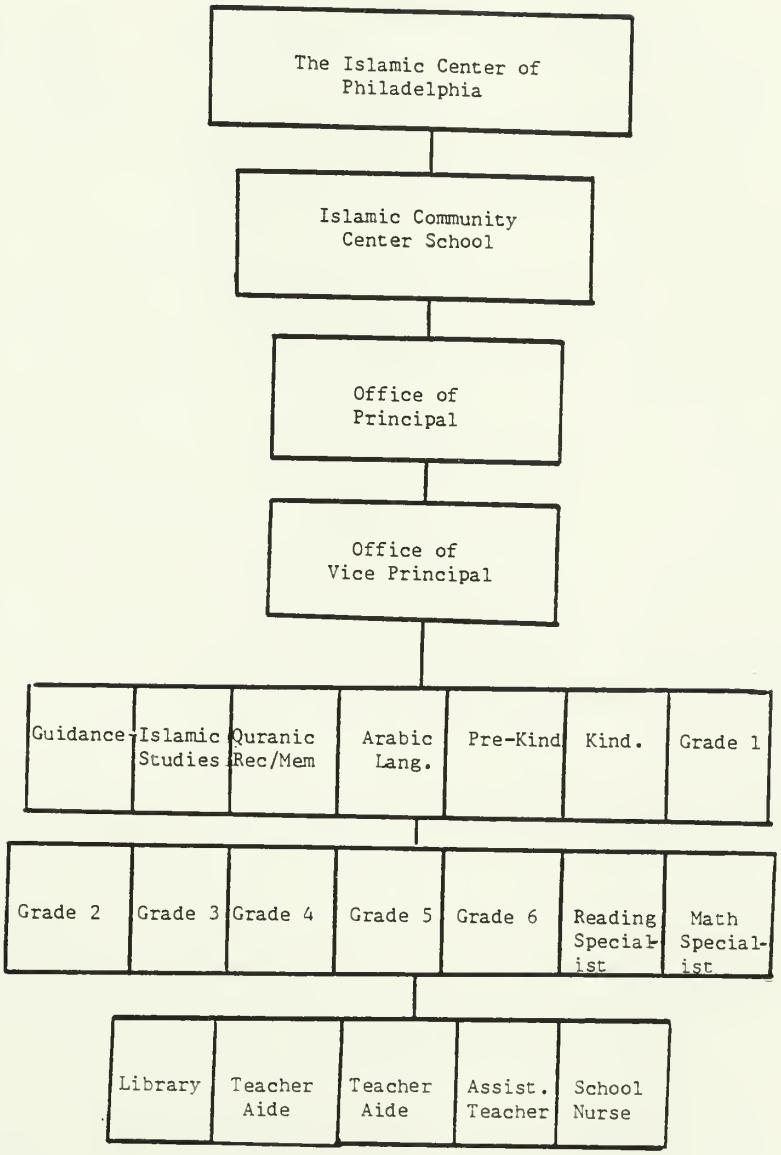

Fig. 4

"The Administration develops a format of subject matter and presents it to the staff. The staff works directly with the teaching of the materials and areas of study. Evaluations are made from feedback of the parent's body and staff. [Additional evaluations are made through the use of questionaires.] Through the use of these questionaires and feedback from various community personnel, and through a constant evaluation of what is needed to keep up with the everchanging job market, programs are discussed with the Parent Body, staff, and administration. Then the program is put into effect. After 3 months, a program evaluation is performed to see if the program is successful or will be in the future."

Islamic Institute

Planning Group Types and Composition

1) Board of Directors
2) School Administrator and the Principal
3) Principal and Teaching Staff

Planning Process

"Planning takes place in three levels: 1) among the Board of Directors, 2) between the School Administrator and the Principal, and 3) between the Principal and the Teaching Staff. The Board of Directors plans the overall programming for the maintenance (financial) of the school. The Board will also establish the policy of program operations. The school Administrator has the leverage to implement programs only with the approval of the Board. The Principal and teaching staff will establish classroom plans and translate them into daily activities. In terms of the process itself, The Board will discuss and vote on programming after presentation of proposals which are presented by members of the Board; also, proposals may be presented by any member of the educational staff via the School Administrator; finally, the Principal and staff may discuss and vote on an issue and submit their decision in writing to the School Administrator in proposal form."

Islamic Community Center School

Planning Group Types and Composition

"Currently, the program planning body comprises the Principal, Vice Principal, teaching staff personnel, and Budget Management which plan programs. Also, there are Counseling Programming, Islamic Studies Programming, Arabic Language Program Planning, Physical Education Program Planning."

Planning Process

> "The committee system is used so that various committes are assigned certain areas to view and evaluate, then suggest changes if necessary. Finally, a structured program is formulated and presented to the Office of Principal and Vice Principal for viewing. A final draft is submitted to Office of Budget for viewing.
>
> Monthly reports submitted to the Office of Budget from the Office of Principal provide data for measuring the various needs and providing solutions for problems occuring. Drafts of programs for the succeeding year are required to be completed by April 30th of a given year.
>
> Committees will view the structure of any existing program and evaluate its strengths and weaknesses; examine the options of reducing the weaknesses if not eliminating them; judge the validity of the program and make suggestions for improvements. From committee the drafted program is submitted to Principal, Vice Principal, and staff teaching personnel for joint viewing and decision prior to submitting to Office of Budget.
>
> The Office of Principal must justify all programs submitted to Office of Budget for approval.
>
> A similar process is utilized by all planning committees with respect to their preparation of programs."

Overall, the planning groups in the three cases are open systems that invite suggestions and modifications in educational program content. They tend to function as semi-centralized bureaus which seek to maximize interaction with the total learning environment. Significantly, the highly centralized nature of upper-level administration seems to allow for the revision of planning bodies--in terms of role and composition--and other organizational revisions if these changes are seen as justifiable. The potentials for exploiting this inherent flexibility will probably play an important role in the evolution of these schools.

Organizational Constraints

Following the established format, discussion will now focus on constraints in the resolution of two basic organizational problems discussed above. Three types of constraints will be considered:

1. Constraints of Islamic criteria
2. Constraints of limited sources of American Muslim educational ideas or recorded experiences
3. Constraints of individual motivation and reward

1. Constraints of Islamic Criteria

The essential Orthodox principle of Islamic administration, as stated earlier, is that "the Muslims conduct their affairs by mutual consultation." With respect to educational administrative affairs, the critical point of consultation is to insure the propriety of school programs in respect to the Shari'ah. However, there are antecedent conditions of Islamic administration that tend to influence who may and who may not participate in these councils, or that tend to define the characteristics of administrators and decision makers in Muslim schools.

In the first place, the council members must be praying believers in the God, who is One and without partner. This is justified by the qualification in the first part of the ayyat, or Quranic verse quoted above which stipulates:

> Those who hearken to their Lord, and establish regular prayer...[18]

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[18] al-Qur'an, XLII: 38.

For all practical purposes, this is generally taken to mean that the person shall be a Muslim or a staunch monotheist. Additionally, the person cannot actively seek membership to an administrative body, but according to Tradition, must be appointed:

> Abu Hurairah reported that the Messenger of Allah (Peace Be Upon HIM) said: You will soon covert for administration, but it will soon be a repentance on Resurrection Day. How good then is the suckling woman, and how bad is the weaning woman. (Bukhari)[19]

And, also, there is this Tradition:

> Abdur-Rahman Ibn Samorah reported that the Messenger of Allah (Peace Be Upon Him) said: Don't seek to rule because if that is given to you for asking, you will be entrusted to it, and if it is given to you without asking, you will be aided therein. (Agreed)[20]

Once a person is appointed to a position in the leadership of the community, he should not be a source of displeasure or rebellion to the authority who appointed him:

> Umm Salman reported that the Messenger of Allah (Peace and Blessings of Allah be Upon Him) said: There will be over you rulers (some of) whom you will like and (some) you will dislike. He who expresses disapproval will become free and he who feels dislike will become safe; and there will be those who will become pleased and follow them. He asked, "shall we not fight them?" 'No", said he (Peace Be Upon Him), "so long as they pray"; It means one who dislikes with his heart and expresses disapproval with his heart. (Muslim)[21]

Finally, appointees must be from among the best and most qualified:

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[19]Fazlul Karim, Al-Hadis (Lahore, Pakistan: The Book House, 1939), p. 582. The meaning in the second part is that administration is sweet in the beginning as is the feeling a mother gets nursing her young. Weaning may be distasteful for both mother and child, as is the removal of a leader from his duties to his people.

[20]Karim, p. 582.

[21]Karim, p. 591.

> Abu Zharr reported: I said "O Messenger of Allah (PBUH), will you appoint me a collector" He narrated: Then he (PBUH) struck me upon my shoulders with his hand and afterwards said: O Abu Sharr, you are a weak man while it [the office of collector] is a trust; and it will be disgrace and repentance [for you] on Resurrection Day, except for one who takes it duly and fulfills what is entrusted to him. O Abu Zharr! I find you weak, and I love for you what I love for myself. Don't rule over two men and don't be a guardian over the property of an orphan. (Muslim)[22]

The implications of these practices, when properly understood and followed, tend to reduce the pool from which administrators can be selected. This is obviously a safeguard of the quality of leadership in the Muslim community. However, since the number of capable Muslim educators is small to begin with, the educational competencies of appointtes may not be fully developed when the Muslim community needs them most.

2. Constraints of limited sources of American Muslim educational ideas or recorded experiences

There are no detailed studies available relating to the organizatin and administration of Muslim schools in America. The lack of such materials has naturally restrictive implications for concerned Muslim educators who do not have the literary resources to improve on the knowledge of their field.

3. Constraints of Individual Motivation and Reward

The highly centralized nature of upper-level administration in these schools concentrates considerable authority in the upper reaches of management. The initiative of an individual can have wide-spread

[22]Karim, p. 607.

ramifications throughout the school environment. The democratic processes of Islamic Law and constitution, the method by which Muslim leaders are selected, anticipates the active involvement of an informed Muslim electroate. Individual apathy, in these circumstances, carries serious consequences for the advancement of Muslim education.

Financial Problems

Supportive data for findings in this section is taken from taped intreviews with project administrators and fiscal officers, program brochures, school policy statements, surveys and questionaires. Analysis of this data points to the following basic or primary problem in the financial support systems of the schools: "The problem of financing Muslim schools in a situation of inflation and economic hardship."

Because the physical operation of Muslim schools is dependent on the financial support of the Muslim community alone, the schools in all three cases function in conditions of economic privation. The tensions brought to bear on nearly every aspect of program function lead to the identification of a long list of problems associated with the problem of financing. The list of the significant secondary problems identified in the survey of Muslim school teachers includes these:

1 - "insufficient conditions in the physical plant"

2 - "lack of appropriate educational materials"

3 - "problem maintaining operating budget"

Perhaps the most serious of problems to challenge the creation, maintenance and growth of Muslim education in America is the spiraling

cost of their operation. In the early days of the Muslim alternative school movement in this country, local assessments of the possibilities to secure funding for these schools from foreign Muslims were optimistic. The Muslim World League in particular expressed interest in these projects. Several proposals requesting funds for education purposes were sent to Islamic funding sources abroad. In 1974 al-Madrassah tush-Shaheedain submitted such a proposal written by the author of this study. The proposal was translated into Arabic with the knowledgeable help and support of Muhammad Sobri, an alumni of Al-Azhar. (see Appendix A, "Proposal for Madrassah tush-Shaheedain") In the case of the Madrassah proposal, consideration of conditions established by the grantor led to the decision to begin the project on the basis of community support rather than outside help. Other Muslim schools in this country adopted fiscal autonomy as an ideological and fiscal goal as well. As of this writing, all of the schools in this study function by virtue of community support, however, there are differences in the approaches to financing the respective programs.

Each school charges tuition as a means of helping with program maintenance. The amounts of tuition for the academic year 9/79 - 6/80, the focus of this study, are as follows:

Madrassah tush-Shaheedain

$425.00 per student per year
$225.00 per student per year for each additional student from the same family

Islamic Institute

$49.00 per month per student
$24.50 per month per student for each additional student from the same family

Islamic Community Center School

$640.00 per student per year

The schools do not generally cover the cost of curriculum materials and supplies for courses outside of core areas. Lunches and transportation are usually provided free of charge.

Of the three schools studied, only Madrassah tush-Shaheedain is able to meet most program expenses through the application of tuition alone. This is due to the fact that the entire administrative and teaching staff of al-Madrassah is made up of community volunteers. In order to remain solvent and operable, both of the remaining schools depend on community business ventures and contributions as supplements to tuition payments. Madrassah tush-Sheheedain also actively solicits community contributions and sponsors a number of commercial enterprises in support of the school program. In all three instances, these fund-raising efforts are essentially communal enterprises and require efficient organization and large commitments of time, talent and energy from community members. Educational autonomy is maintained by community dedication and sacrifice. Unless additional methods of financing are found to offset inflationary costs associated with the maintenance and hoped-for improvements in these schools, however, drastic modifications of existing programs may be imminent.

In reference to the specific issues identified as "secondary problems" by Muslim teachers, each of them serves to underscore the

obvious shortage of funds and physical resources available for program use. The first problem, "insufficient conditions in the physical plant", express teacher concern for over crowding in classrooms and the lack of basic facilities--desks, lockers, gymnasiums and the like--in some cases. Students interviewed in these schools also expressed their concern over these inconveniences but, significantly, they carefully expressed their choice to endure them so long as they could get a Muslim education. Problem "2" received attention earlier in this chapter. Fiscally, the difficulties obtaining "appropriate educational materials" may mean--with greater frequency as school maintenance costs rise--that parents have to assume greater portions of this school expenditure. Finally, the operating budgets of these schools, which include salaries, food, expenses, transportation and equipment costs, complete the grim fiscal dilemma that challenges the continued operation of these schools.

Financial Constraints

Following the established format, discussion will now concentrate on constraints in the resolution of the financial problem.

1. Constraints of Muslim community influences

Much of the financial support for these schools comes from profits generated by cooperative enterprises. The majority of these enterprises direct their merchandising talents and products towards the Muslim community. Many of the commodities that are offered for sale have

particular utility for the Muslim clientele, like halal meats, Islamic literature, jewelry, prayer rugs and religious accoutrements, clothing, incense, oils and leather goods. In recent years, Muslim merchants have had to resort to vigorous advertising to entice community folk to patronize their shops. Favorable changes in community spending patterns resulted; but overtures reminding Muslims to maintain the flow of dollars within their own community are routine.

Developing Muslim institutions like the private schools have a vested interest in keeping the delicate balance between Muslim goods and services on steady ground. When community interests are not translated into active support of its various institutions, these institutions--and the people they are designed to serve--lose out.

2. Constraints of non-Islamic criteria

Institutions and practices that are deeloped in support of the dominant Judeo-Christian culture, place certain economic restrictions on Muslim community schools. Examples are the acceptance of usury as a banking institution, the rampant rise of inflation, and the recent movement to abolish rent control in building rentals. All of the above tend to limit the buying power of the dollar at a time when dollars are in short supply among the urban poor. Additionally the dress and behavioral criteria governing employment in this country do not usually tolerate beards on men, women in purdah, or the observance of ritual prayer at the work place. Extreme social pressures are directed at violators of these codes to coerce their

conformity to non-Muslim standards of dress and behavior. Many Muslims flatly refuse to compromise their faith for pay and, unfortunately, go unemployed as a result. This sort of cultural repression further restricts the mobility and the solvency of the Muslim community.

Community Relations Problems

The data sources established in previous categories of this section are augmented by interviews with Muslim parents and "significant others" in the Muslim community. Analysis of the data shows the basic problem that inhibits optimum community-school relations is that of motivating parents and the community to consistently support Muslim education.

To Muslims, Islam is a culture derived from the divine revelation contained in the Qur'an. In the Qur'an, knowledge, the acquisition of knowledge, and the rank of those with knowledge are highly valued. Some specific references from Qur'an and the Traditions in support of Muslim obligations to seek knowledge are offered in Chapter V of this study. As a preface to this inquiry into Community-school relations, it is important to establish the obligatory role of all Muslims--parents and the community as a whole--to actively support and engage in the teaching of their children. In this respect, the statement in al-Qur'an is the best beginning:

> "There is no god but He; that is the witness of God, His Angels, and men endued with knowledge..."[23]

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[23] al-Qur'an, III: 118.

Muhammad al-Ghazzali, a noted Muslim Theologian, comments on this verse in his scholarly work, The Book of Knowledge:

> [this is] evidence for the excellence of knowledge in the Qur'an in the words of God. See, then, how God mentions Himself first, the angels second, the men endowed with knowledge third. In this you really have honour, excellence, distinction and rank.[24]

al-Ghazzali further describes the learning of "practical religion and the sacred sciences" as incumbent on every Muslim.[25] The terms "practical religion" and the "sacred sciences" refer to the Qur'an and the Traditions and biographies of the Holy Prophet and his companions. This means that the study of Shari'ah and Aseerah--biographies of The Prophet and his companions, form a part of the obligatory Muslim quest for knowledge.

Obligatory roles for individual Muslims naturally imply similar obligations on Muslim communities as well. A handbook for Muslim parents and teachers explains the responsibilities of Muslim adults to teach Muslim children.

> "Since the children are in the hands of their parents and community, it becomes an obligation on parents individually (fard 'ayn) and on the Muslim community collectively (fard kifayah) to educate Muslim children in the Shari'ah of Islam."[26]

Each of the three schools in this study is affiliated with a large

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[24] al-Ghazzali, Al-Kitab al-'Ilm (The Book of Knowledge), trans. Habih Amim Fairs (Lahore: Ashraf, 1970), p. 10.

[25] al-Ghazzali, pp. 30-72.

[26] The Muslim Student's Association of the United States and Canada, A Guide for Muslim Parents and Teachers for Educating Muslim Children and Youth (Plainfield, Indiana: MSA, 1979), p. 1.

Islamic organization that is committed to the establishment of the Shari'ah. Significantly, in all three cases Muslim community members overwhelmingly acknowledge their obligatory roles as supporters of legitimate Muslim institutions, including schools. Parental help and involvement is continually sought by each school; moreover, general and specific roles are reserved for parents and willing school supporters. Unfortunately, school requests for adult and parental support often receive little or no response.

Sporadic apathy on the part of parents and other potential community supporters effects a range of vital school areas. The pervasiveness of these problems are indicated by the conclusions of survey data for this study. Teachers identified a number of school programs and "emerging issues" that infer a "cause-effect" relationship between the issues and the primary problem. The significant examples are:

1 - Poor teacher-parent communication

2 - Weak PTA

3 - Uneven participation in committees and special programs

4 - Poor parent-student communication in support of school work

5 - Irregular contributions of personal skills and dollar resources

6 - Irregular payment of tuition

7 - Irregular attendance at adult classes

Expression of issues number "1" through "3" are reflected most notably by poor attendance in parent organizations, like the Parent-Teacher Associations, and in ad hoc and standing committees. Usually

the work of such organizations is carried on by a reliable few. Parents also receive poor marks from teachers in monitoring the completion of student's home assignments, the problem pointed to an issue number "4". There is a reluctance on the part of the Muslim community to regularly contribute time, talent and money in support of school programs. This is alluded to in the statement of the fifth issue. Issue number "6" expresses the difficulty the schools have securing tuition payments from parents; as a result, the difficult financial problems common to these Muslim schools are made even more severe. Finally, attendance at adult classes--where parents can acquire the Quranic knowledge and inspiration to correct these un-Islamic tendencies--is irregular.

Community Relations Constraints

Analysis of problems resulting from sporadic community malaise shows restricting influences in the following categories:

1. Despite the many Quranic admonishments to the faithful to strive in the way of Allah, the American Muslim community, en toto, is hard pressed to sustain productive activity around commonly accepted goals. Some of the significant causes of this problem, like the uneven understanding and practice of Islamic principles, have already been presented in this chapter. Measures to arrest the debilitating effects of various negative community influences are the perpetual concerns of the Muslim leadership.

2. Constraints of non-Islamic institutional criteria

Muslims in America find themselves in a unique position where they must continually struggle to overcome the pressures of cultural duality. The dominant cultural ethos, in which most of these Muslims attained maturity, sharply contrasts with their chosen Islamic cultural expression. In some ways these two cultures are at odds. With respect to education, for example, Islamic educational goals are moral and spiritual, while western concepts of valuable educational goals are decidedly materialistic: Recent decisions of the United States Supreme Court have outlawed prayer in public schools; Islamically, prayer during school hours is a mandatory practice enjoined on the entire educational community.

At the other extreme, Islam supports certain institutional and cultural penchants of this host country. The concern for academic excellence the maintenance of law and order, adherence to democratic principles and the sanctity of private property are examples. And, in significant cultural and institutional areas the two outlooks overlap, as in the mutual following of a monotheistic belief, which can be translated into a litany of similar societal objectives. A reasonable illustration of this cultural duality confronting Muslims in America is shown in Figure 5, page 187.

Non-Islamic insitutional prerogatives, particulary in areas where the imposition of economic and social standards effect Muslim progress and achievement, are often obstacles to be acknowledged and overcome.

CULTURAL DUALITY

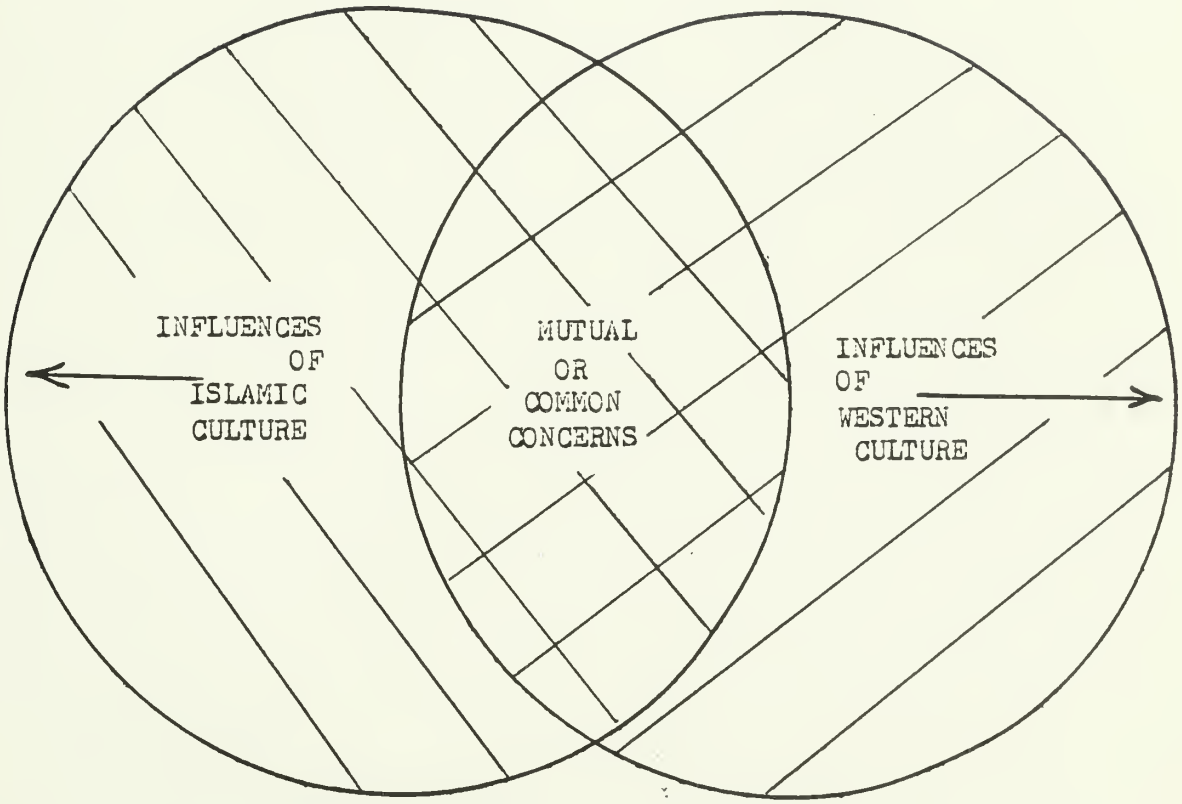

Fig. 5

3. Constraints of individual motivation and reward

The importance of individual motivation is of supreme importance in Islam. Sacrifice "in the cause of Allah" is mandatory. The Qur'an declares: "Verily, my prayer, my sacrifice, my life and my death are all for God."[27] Individual commitments are the essence of the Muslim brotherhood, and brotherhood is cherished in Islam. In a Tradition of the Holy Prophet, Abu Hamza ibn Malik related the following:

> The Messenger of Allah (Peace and Blessings of Allah be upon him) said: "None of you (tryly) believes until he wishes for his brother what he wishes for himself." (Muslim)[28]

The Qu'ran is a warning to manking and to Muslims to follow the divine guidance it contains, and to believe and act in support of Islamic ends. Despite the eloquence and specificity of the Quranic message, individual apathy, and malaise greatly restrict the development of the Muslim community in educational and other institutional areas.

With the continual operation of these schools over the last 4-5 years, a significant number of primary problems have emerged. To a large extent, these problems reflectthe tensions associated with merging traditional and modern school approaches in a conservative Islamic setting. Upon close examination, the inherent flexibility of

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[27] al-Qur'an, VI: 162.

[28] al-Nawawi, p. 57.

Islam to cope with these problems despite many constricting environmental influences can be recognized. To finally resolve these problems, modifications of existing program practices may be in order. These modifications must take into consideration the irrevocable nature of certain Islamic principles of education, and the needs of the Muslim community relative to sound Islamic practice as well. It is in this context that suggestions for new approaches or revision of existing school approaches can be made. The next chapter of this study will suggest some considered approaches and guidelines for the successful achievement of Muslim educational goals.

CHAPTER VII

NEEDS AND POSSIBLE PLANNING APPROACHES

In earlier chapters, the historical background and the Islamic principles effecting Muslim schooling in the United States have been explored in some detail. Key underlying issues have been identified and analyzed in the context of the case studies of three contemporary Muslim schools. Then the problems and constraints that effect the resolution of de-facto planning issues have been examined.

The next logical step in this analysis of Muslim schooling in America is to determine the overall program needs which must be met if school goals and objectives are to be achieved more effectively and consistently. Special attention must be paid to the overarching goal and needs for achieving a synthesis of Islamic and "modern" school practice. Prevailing needs in Muslim school development, as suggested by the case studies will be listed. Then for each need a series of possible planning approaches will be offered.

The Overarching Issue of Synthesis

Every aspect of school functions in the three cases examined in this study is influenced by the effort to merge Islamic and "western" school goals. The preceding chapter shows how the overarching goal of educational synthesis affects the substance of program planning as well as the nature of emerging problems and constraints. Inevitably, the educational needs that surface are also influenced by this primary concern for creating new Muslim school forms.

The overall influence of synthesis at various points along a planning continuum is illustrated in figure 6 on page 192.

The process begins when "preliminary plans" to achieve educational synthesis are devised. These plans are based on an assessment of planning needs and resources at hand that can be effectively put to use in achieving stated goals. Predictably, upon implementation of the program which results from initial planning, a number of issues and problems emerge. Focussing on the influence of synthesis as the primary goal in current Muslim schools, the illustrations show that problems occur when some properties endemic to educational synthesis are missing in preliminary plans. This occurs when the "real" or primary goal of educational synthesis is mis-stated or mis-understood in the abstract. For example, earlier in this study the failure of planners to identify and accurately state planning objectives is seen as a cause of numerous problems in the areas of curriculum planning and instruction, materials development and intro-staff communications. Specific references to the role and expression of educational synthesis in school goals and ideology, and in the curriculum goals and enabling objectives, could conceivably limit the number and the seriousness of emerging problems.

Resolution of these problems is inhibited by environmental "constraints" both within and without the Islamic subculture. In effect elements in the Muslim school environment--which includes human, material and intellectual resources like school planners, administrators, teachers, parents, student, libraries, Muslim school records, concepts,

Influence of Synthesis on Muslim School Planning

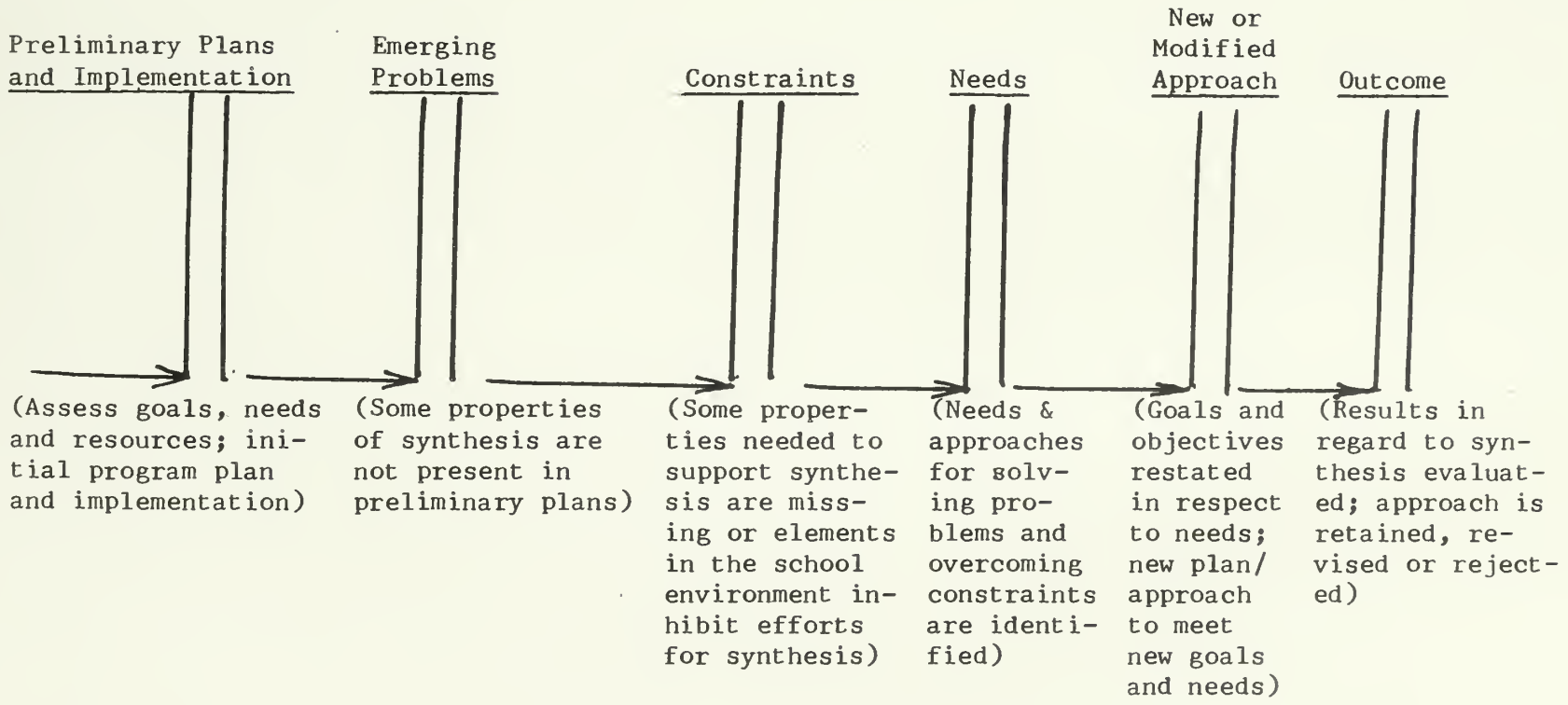

Fig. 6

plans and research--retard the influence of factors that are appropriate to achieving the "real" goal. The categories and the content of these constraining factors have been previously detailed in Chapter VI of this study. In reference to the process shown by figure "6", these environmental constraints to problem solving are identified, analyzed and addressed. Measures to ease restricting influences being when "needs" are re-assessed in the light of newly stated goals and objectives. The resultant modified statements of need form the basis for new or modified planning approaches aimed at achieving the primary goal of successful Muslim school synthesis. The final phase of the process entails timely evaluation of new approaches to determine their success or failure.

Prevailing Needs

An analysis of issues, problems and constraints in the three case studies reveals the following educational and planning needs:

1. The need for clear conceptualization, implementation and evaluation of school goals and objectives.

2. The need to design curricula and develop materials related to achieving goals of synthesis.

3. The need for effective methods of determining the needed and actual competencies of program planners, administrators and subject teachers in handling acceptable innovation and change; also, effective methods of maximizing existing skills of the above personnel are needed.

4. The need for organizational and administrative structures that are both effective and consistent with Muslim school goals.

5. The need for heightened community awareness of the socio-economic interdependence of Muslim communities and their instutions; for more sophisticated insights into social and

commercial development are needed.

6. The need to create popular methods for increasing and sustaining parental involvement both in adult and elementary education, and in school and community affairs.

The Muslim learning environment is designed to support a hybrid educational product derived from the fusion of Islamic and American public school concepts. Each of the above "needs" statements indicates a deficiency in the ideal learning environment. Collectively, they highlight trouble spots in the planning arena and provide a focus for identifying and implementing approaches to planned change in Muslim schools.

Possible Planning Approaches for Meeting Needs

The method used to deal with possible approaches for meeting needs is: to state an identified need; to describe the nature and rationale of an approach to meet it; and to suggest some specific strategies or models to implement the approach.

1. The need for clear conceptualization, implementation and evaluation of school goals and objectives.

Analysis of this need suggests the following approach:

IDENTIFY SPECIFIC SCHOOL GOALS AND DEVELOP
CONSISTENT SETS OF OBJECTIVES TO ACHIEVE THEM

A major finding of this study in the tendency to oversimplify or underestimate the complex implications of merging Islamic with so-called "modern" or "western" educational goals and techniques. Through inter-

views with Muslim headmasters, administrators and others significantly involved, it is obvious that basically the implications of these goals, and not necessarily the goals themselves, are the root of many emerging problems in these schools. On one hand, this planned merger of educational concepts, referred to as "educational synthesis" throughout the study, seems appropriate to student and community desires or needs. It should be noted, however, that combining such different educational and cultural ideas calls for more than usual precision even in general goals statements. On the other hand, achievement of this overarching goal implies the identification and ordering of complex series of enabling objectives in literally every area of program operation. Successful use of strategies for synthesis is not limited to academic areas alone. In actuality, the concept has critical implications for program organization and administration as well. Accordingly, the idea of setting specific goals and objectives will be more closely examined.

First, with regard to the "more than usual" precision required in setting goals for these schools, it is not enough to simply recognize the distinctions in Islamic and modern school concepts. In fact, this approach can lead to pitfalls since it can imply separate and yet parallel learning approaches, philosophies, ideologies, methods and materials. This is not necessarily the case since there are opportunities for an interdisciplinary treatment of certain subject areas. The fact that this opportunity exists but is not reflected in goals statements illustrates the inadequacy of those statements.

The concept of "educational synthesis" is useful here, not because it sounds "scholarly" or appealing to "concept" addicts, but because it accurately defines the expected outcome of combining the two curricula. Rather than dealing with each set of subjects as distinct entities, synthesis implies a sort of academic cross-breeding where a third academic entity is produced that has the dominant characteristics of the initial two. The word "academic" is emphasized since this type of synthesis, which we may term Islamic educational synthesis, intends that Muslim educational objectives exploit what is of value in the "modern" subject areas, and not vice versa. The schools, by virtue of their fidelity to the Shari'ah, will naturally reflect these values anyway. There is little danger, then, of Muslim school aims being usurped. The accurate, concise statement of goals betters the chances of identifying related academic areas so that more supportive, interdisciplinary instruction can occur. At the same time, tendencies to be redundant--which is another word for wasteful--are diminished.

The accuracy of established goals is certainly reflected in the setting of objectives. It is in this area that the implications of Islamic educational synthesis are quite critical. The impact of the ideology of synthesis in curriculum is clear; but, its influence on program organization, administration is comparatively more discreet.

Organizational structures in Muslim schools tend to Islamic revisions of traditional western models. However, these "traditional" models were designed to support institutional and cultural ideas that

are "traditional"--that is "established", "status-quo", "conservative" --to non-Muslims. The goal of Islamic educational synthesis, a virgin concept in this society, implies tension, newness and change. It is a dynamic idea which needs a fluid, responsive framework to grow in. A large number of common issues, problems, constraints and needs is anticipated; likewise, administrative structures capable of handling such needs must be anticipated, researched, designed and implemented. Attention to detail, an axiom to curriculum planners, is equally critical in forming administrative objectives in this case. It may become increasingly difficult to contain so vigorous a program within the confines of traditional organizational structures. The same applies to program management.

Objectives aimed at managing programs of Islamic synthesis will need to concentrate on achieving specific objectives that effectively integrate program components. Curriculum chantes have direct implication to teaching strategies; changes in teaching strategies have direct implications to materials development; the need for new materials has direct implications for financial management, and so on. Unless each of these areas is able to specifically order activities in a way that is consistent with the overall thrust of planned change, disorder will result.

In reference to the specific problems and constraints raised in connection with the three case studies, the approach outlined here addresses many of the obstacles raised in Chapter VI. The central problem of "determining a method of educational synthesis" begins to

be effectively dealth with when planning goals are clearly conceptualized, accurately stated and implemented through an efficient series of related objectives. The challenges of problems with curriculum and instructional roles are nearer to solution with the removal of "gray areas" from the goal setting process. The various constraints in the school environment are eased by this approach. In particular, the most serious constraint caused by the "limited number of Muslim ideas and recorded experiences" are seriously addressed through the overall changes in perspective and activities objective-oriented planning implies. This last idea will be further explained later in the chapter.

Specificity in the above program areas may help to clarify certain kinds of program malfunctions. It may be equally helpful to identify some specific goal-directed methods and strategies designed to achieve these or similar ends.

STRATEGIES, MODELS & RESOURCES

There are many sources of literature available which provide extensive coverage of this subject. Some of those which deal with educational planning, goal setting, developing performance-based objectives and management by objectives--the areas most relevant to the suggested approach--are included in the bibliography of this study. Of particular interest and utility are the works of Tyler, Hughes, Mager, Goodlad, Knezevich and Ordione. Perhaps the most significant first step that Muslim educators interested in Islamic

educational synthesis can take is one which boldly acknowledge the complexities of the concept and boldly moves to meet them, by whatever means Islamic Law allows.

2. The need to design curricula and develop materials that are related to achieving the goals of Islamic educational synthesis.

Analysis of this need suggests the following 3-fold approach:

a. DESIGNATE LEARNING CADRES OR RESEARCH GROUPS TO FUNCTION UNDER THE SUPERVISION OF EXPERIENCED EDUCATORS IN THE FIELD OF CURRICULUM AND MATERIAL DEVELOPMENT

b. ESTABLISH COMMUNICATIONS WITH LOCAL SCHOOLS AND INSTITUTIONS OF HIGHER EDUCATION

c. INITIATE COMPAIGNS TO FORMALLY EDUCATE COMMUNITY MEMBERS WHO BOTH UNDERSTAND AND PRACTICE THE SUNNAH

The above-mentioned suggestions point to short and long-range approaches to a pressing need shared by Muslim community schools. In a very real sense, school curriculum is a determiner of culture; control of school curriculum is a move toward self-determination of culture and all that it implies. To Muslims, the creation of school curricula that are consistent with the goals of Islamic educational synthesis, and the design of effective materials to support them, are essential to survival of Islamic education.

To that end, the first suggestion is a short-range approach that seeks to maximize both the human and the material resources at hand in most urban areas. It attempts to respond to some basic realities facing Muslim schools in this country. a) The number of Muslim available educators who are experts in curriculum and materials development are few. b) Considering the numbers and the potentials

of young, bright, dedicated Muslims in Orthodox communities, the need for trained expertise in all educational areas is drastically high. c) Technical knowledge--and its resourceful, and practical application--is both learnable and essential. It is "learnable" in that it can be obtained without the placing of undue burdens on the backs of those who seek it. Technical knowledge is essential because the demands of the Islamic educational synthesis (and the societal tensions that qualify synthesis as an appropriate educational goal) will accept nothing less.

If the evolution of Muslim education in America is destined to equal the best examples of earlier Islamic societies, the development of schools of law, theology, medicine, industrial and technical education, international and foreign service, pre-schools, boarding schools and others is needed. All of this will not happen without effort or planning. This first approach aims at beginning with what is immediately available and permissable for practicing Muslims.

The second approach has immediate utility as well as the possibility for long-term gains. It is based on three realities that are distinct in the urban Muslim environment. a) Urban centers are often the seats of higher learning in this culture; resultantly, certain useful technical knowledge is available, and more importantly is obtainable. b) The body of technical knowledge, skills and resources under consideration is constantly evolving; communications with "scholarly" institutions would put the Muslim community in good stead with a "clearing house" of useful information. c) Mastery of

the fine points of any technical or practical field is a function of time, opportunity and dedication. The entire field of education, and this specifically curriculum and materials development, ascribes to this basic principle. It is the above three factors, rather than any combination of advanced cognitive ability, that really counts.

As a point of clarification, this approach is predicated on the assumption that establishing communications does not necessarily mean joining a particular institution as a matriculating student. It may mean approaching a particular professor or his class with a proposal, report or book for a specific study, the thrust of which is useful to the school. It may mean approaching a high school principal or school board member with the same idea in mind.

The third suggested approach offers long-range answers to the crucial need for educational expertise in curriculum for Muslims. As with the other suggested approaches in this section, it has implications that stretch beyond matters related to curriculum alone. This third approach is based on the three following Muslim school realities. a) Muslim communities must arrange to educate a "home-grown" cadre of experts, and the current crop of elementary students is not it. The most successful schemes for leadership development and "students as teacher" systems, develop both adult and professional educators. b) The current group of elementary students must see examples of successful Islamic educational synthesis in their own schools. That is, the teachers of technical school programs serve as role-models for synthesis; they are real, familiar parts of the

children's environment, rather than abstract notions of Muslim student potential. This is a manifestation of the "hidden curriculum", or the social and psychological messages that the learning environment sends to students. c) Ideology is the key to implementing curricula, designing materials, training or being trained. This means that Muslim community needs for technical expertise in curriculum areas and other areas are best met by experts who share the community ideology. Essentially the community ideology is expressed by individual service to the community and its institutions through the principles of the Sunnah.

This third approach takes its validity from the fact that, over the years, many Muslims loosely connected to these communities have earned academic credentials both here and abroad. Those who returned often found that their experience resulted in a short of attitudinal modification as regards their willingness to apply their newly learned skills to community problems. They found themselves impatient and alienated from the community. It is expected that more solidly rooted members of Muslim communities will not suffer the same end if proper support and contact with their roots accompanies their quests for scholarship.

These three approaches will specifically address the secondary academic problem and constraints identified in Chapter VI of this study. In a general sense, it offers the potential to bring about significant change for the better in the overall function of these schools.

STRATEGIES, MODELS AND RESOURCES

The need for research and technical expertise--to which the above suggestions respond--is not new to Muslim educators. Selecting a strategy or model to implement the approach, however, may help to extend the community ideological base to a point where it provides more support in getting things done. Muslim communities are, more to a greater than a lesser extent, developing communities. Literature describing the educational strategies of developing nations and communities abroad--many of which are Muslim communities--is easily obtainable. Muslims in this country who are about to embark on ideas for producing trained scholars, community-institutional ties, and more technical methods and materials might begin by examing data on Tanzania, Algeria, Indonesia and Nigeria. When adopting this "developing nations" perspective, Muslims should avoid the religious self-consciousness that might prevent them utilizing all that is Islamically acceptable in the educational experiences of Cuba, China and the Soviet Union. Most likely, connections with schools, colleges and universities close to home will produce the greates yield of useful data and ideas germane to Muslim curriculum and materials design.

3. The need for effective methods of determining the needed and the actual competencies of program planners, administrators and subject teachers, and, effective methods for maximizing the existing skills of the above personnel are needed.

Analysis of this need suggest the following approach:

DEVELOP PHILOSOPHY AND METHODS FOR STAFF DEVELOPMENT

There are three pressing realities in the Muslim learning environment that prove the relevance of this approach. a) The number of people either willing or able to devote their time and talents to education is few. Moreover, the number of Muslims with experience and proven competency in the various fields of education is comparatively smaller still. As a result, the small population from which key program staff is selected greatly minimizes the probabilities of putting together a highly skilled core staff the first time around. Accordingly, effective methods for recruiting, screening and selecting the best available personnel are imperative. b) Student needs and curriculum demands are high; they necessitate a highly skilled staff response in terms of instructional and administrative competency. Although data collected for this study shows that the limitations in proven staff competencies are somewhat offset by individual dedication and commitment, such personal qualities cannot toally compensate for the disparity between program needs and staff capabilities. c) Considering the first two conditions, efforts must be made to upgrade ghe skills of currently functioning school personnel.

The suggested approach encompasses the range of problems and needs associated with program personnel. In effect, it is a consistent, logical extension of the approaches already named. It expresses a natural concern for qualitative improvement since qualitative support is not a part of the learning environment. In

this connection, this approach addresses primary and secondary problems identified in the academic and organizational areas of the cases examined in Chapter VI of this study. Constraints to organizational function are addressed by this approach. Potentially, the most useful findings relative to Muslim philosophies and techniques in staff development can be recorded as planning imperatives or program policy. In this way a permanent base for further development along similar lines is established.

STRATEGIES, MODELS AND RESOURCES

With the limited financial resources of most Muslim schools in mind, strategies for implementing the suggested approach must be people-oriented. Perhaps the most relevant and readily available strategies center around ideas for pre-service and in-service training sessions. A number of program models geared around staff development, various aspects of teacher training, research techniques, problem solving and decision making are adaptable to Muslim school needs. Initial efforts to undertake training programs might begin by appointing a small research group to handle planning and co-ordination. Useful resources might include first the library, then staff development officers at local colleges and universities, educational journals like the Comparative Education Review, Journal of Teacher Education, Educational Leadership and Phi Beta Kappan, and personnel training outfits like the National Training Laboratory.

The need to find and use methods for improving staff competencies

is severe. The suggestions recorded here will address this need and the resultant problems and constraints as well. Some short-range effects of the following need identified in the study may be met as a result of skills gained through programmed staff development.

4. The need to design organizational and administrative structures that are both effective and consistent with Muslim school goals.

Analysis of this need suggests the following approaches:

a. RESEARCH IN AREAS OF ADMINISTRATION AND ORGANIZATIONAL DEVELOPMENT IN EDUCATION

b. COMMUNITY MEMBERS SHOULD PURSUE FORMAL TRAINING IN RELEVANT AREAS OF ORGANIZATIONAL DEVELOPMENT AND ADMINISTRATION

These two approaches respond to the following conditions in the Muslim learning environment. a) As stated earlier, the attempt to implement the ambitious school goals of Islamic educational synthesis makes strong demands on traditional organizational and administrative structures. b) Given the comparative inexperience of personnel in relation to the task they are asked to achieve, the Muslim school complex is not only training and educating students, it must train and educate staff as well, or at least be prepared to train them when the need arises. c) Since the legal authority governing Muslims does not prohibit supportive innovation, research into administative and organizational plans that are adaptable to Islamic needs is a logical alternative to tolerating ineffectiveness in those areas. d) The successful creation of a Muslim school system will make progressively greater demands on the professional expertise of Muslim

community membership in every conceivable area. As regards the various fields of educational planning and management, these areas are of critical importance in the building of a network of Muslim institutions. It is absolutely essential that a representative number of Muslims from various communities do what is necessary to gain formal training and credentials in key "professional" areas such as education, economics, business, engineering and law, among others.

Each of the suggested approaches attempts to respond to the above conditions in some way. The first approach may reap short-range gains with long-range effects. There is a bountiful supply of literature and data available on evolving organizational systems and structures in education. Additionally, much of the research and development in business or corporate management is adaptable to educational settings. Some of this data may be useful to Muslims.

The data readily illustrates corporate, administrative and organizational response to change. Th environmental elements that produce change in these non-Muslim institutions are the same complex sets of conditions that pose similar challenges to Muslim program management. Corporate growth is student growth, corporate duplication is Mulim duplication, corporate indecision is Muslim indecision, and so on. The "take the best and leave the rest" approach to researching historical and contemporary trends in both Muslim and non-Muslim educational organization and administration is feasible. It offers great potential for either creating new or modified ideas in this

area, or streamlining traditional structures.

The second approach suggested above addresses the long-range need for Muslim scholarships in this and other academic areas. This approach, which is simply an encouragement for formal study and training, aims to increase the number of skilled Muslims working in the service of the community. Also, as one immediate outcome, the body of literature available to Muslims for the education of future generations is expanded commensurate to the number of successful scholars. These approaches appear to be both essential and inevitable to the survival of Islam in this country.

Both of these approaches address the primary and secondary problems and constraints outlined in Chapter VI, under "organization and administration." Naturally, changes in this area have implications for all program areas.

STRATEGIES, MODELS AND RESOURCES

Perhaps the most effective short and long-range stratgeies revolve around plans for formalized study and research. With respect to research, individuals or groups should be identified and coordinated to achieve specific goals. The goals would be consistent with assessed program needs. Again, the resource list begins with the library. Other sources include colleges and universities, similar alternative school projects and individuals involved or familiar with management skills and techniques.

Plans for the formal study or training of community members

should be thought out and discussed with individuals familiar with the schools' areas of need. The needs and talents of these potential students, as well as their ideas concerning personal intentions for the future should also be ascertained.

The next need identified through the analysis of the three case studies moves the focus of discussion from purely academic to school-community concerns.

5. The need for heightened community awareness of the socio-economic interdependence of Muslim communities and their institutions; for more sophisticated insights into social and commercial development.

Analysis of this need suggests the following approaches:

a. RESEARCH, PROPOSALS AND FORMAL STUDY AIMED AT SECURING FUNDS FOR COMMERCIAL RATHER THAN EDUCATIONAL DEVELOPMENT

b. EVALUATION AND COORDINATION OF EXISTING COMMERCIAL ENTERPRISES

c. MEDIA CAMPAIGNS AIMED AT HEIGHTENING COMMUNITY AWARNESS OF KEY SOCIO-ECONOMIC ISSUES

In addressing the above needs, these three approaches respond to the following conditions extant in the Muslim community environment. a) The financial resources of Muslims living in urban areas are limited. b) Attempts to raise funds from outside-the-community sources in support of educational programs have proved unsuccessful. Appeals for funds through education proposals were either rejected outright by the funding sources, or funds were offered with strings attached. The "strings" were invariably attached to conditions that the school leadership were unable to accept and, consequently,

funding was refused. c) A third reality in Muslim school communities concerns the inability of most schools to function efficiently on the strength of revenues taken in through tuition payment. Also, the monies contributed to the schools from the profits earned by cooperative businesses are only sufficient in sustaining the educational status-quo. Without additional monies, there is no financial basis for program up-grading, materials development or expansion. d) The Muslim community, like many disenfranchised minority groups, spends the bulk of its dollars outside the Muslim community, often on goods and services which Muslims themselves provide or can provide. 3) Commonly among these communities there is a reluctance to unify around mutual institutional needs, when ironically, their cultural expressions and aims are identical. This unity seems essential for social and economic development. f) Finally, the lack of technical expertise in economics and business administration has significant impact on the range of financial problems that plague Muslim communities.

The first approach listed speaks to a strategy that is a departure from one already described. In the past, proposals have been submitted to interested funding sources as requests for monies to be directly applied to school programs. However, it may be more productive for Muslims to begin researching the possibilities of securing funds outside-the-community to support and expand currently functioning commercial enterprises. Proposals sent to familiar funding sources would articulate economic rather than

educational programs. Most Muslim businesses, like the meat stores, the incense factories, the book sellers, the leather and crafts shops, are well established in their respective communities. A large percentage of greater profits earned after expansion based on loans or grants could positively effect the financial status of community schools. Additionally, school autonomy would be maintained. In this way interested funding sources would be availed of an opportunity to show their "interest" in practical terms, with a result that benefits two important Islamic institutions: the community economy and the community schools.

The second approach focuses on streamlining these same mentioned businesses from the inside out. Internal evaluations may be enhanced by the addition and expertise of knowledgeable consultants. At any rate, the intent is to raise profits in order to increase the dollar percentage allocated to community schools.

The last approach recalls the "developing nation" concept and views Muslim institutional development from a perspective similar to that of emerging nations around the world. With specific reference to Tanzania and Algeria, both countries developed extensive media campaigns to developed extensive media campaigns to educate communities to the socio-economic realities, commitments and sacrificies that were attached to rational independence. The "media" involved were the print media--poster, flyers, handouts--and the spoken word, consisting mainly of public announcements, khutbahs, conferences and the local radio networks.

While these approaches directly linked to resolving tensions in the financial support systems for the schools, they also address the primary problem identified in Chapter VI under school and community relationships. Also, the constraining foci in the community are eased by these measures.

Muslims have the potential to adapt what is useful in these ideas to suit their needs. In this respect, the gains that can acrue are not limited to the primary areas of need. The goals achieved would not only be economic ones. If the various communities arrange to collaborate on efforts to address this and other issues, the problem solving process itself will help in resolving minor community differences. The results may be a major step towards improved relations and communications on many levels that are unrelated to the initial impetus for collaboration.

STRATEGIES, MODELS AND RESOURCES

Specific strategies for economic and commercial development through the aid of outside funding can be gained by reviewing funded proposals. Also, dialogue with individuals and groups familiar with the funding process is encouraged.

Perhaps the best method for gaining long and short-range skills in commercial development and administration is through research and formal study. Finally, returning to the developing nations pardigm, some of the best sources in the literature on strategies for developing nations are the works of Julius Nyerere. Also the

Indonesian study by Benjamin Higgins is useful. Lastly, and very importantly, the works of Imam Hassan al-Banna and al-Ikhwan al-Muslimun (The Muslim Brotherhood), Maulana Sayed Maududi, and Sayyid and Muhammad Qutb are some of the more vital prerequisite readings for all phases of Muslim community development.

The final need identified in data collected for the study draws attention to the role of parents and adults in school and community affairs.

6. The need to create popular methods for increasing and sustaining parental involvement both adult and elementary education, and in school and community affairs.

Analysis of this need suggests the following approaches:

a. DESIGN AN EFFECTIVE ADULT CURRICULUM THAT IS CROSS-REFERENCED WITH ELEMENTARY CURRICULUM IN BROAD SUBJECT AREAS

b. INCREASE SCHOOL RELATED ACCOUNTABILITY THROUGH TUITION INCENTIVES AND PENALTIES

c. MEDIA CAMPAIGNS AIMED AT HEIGHTENING COMMUNITY AWARENESS OF THE NEED FOR SCHOOL SUPPORT IN VARIOUS AREAS

Indigenous Muslim families are usually comprised of parents who converted to Islam before or shortly after marriage. As a result of this, Muslim children are born into a religion that is relatively new to their parents. This fact contributes to the following conditions--relative to the first suggest approach--which are common in Muslim school-community affairs.

First, as Muslim children mature in the context of the local Muslim school, they often outstrip their parents in terms of accrued knowledge and practice of certain aspects of Islam. There may be

several possible reasons for this frequent disparity. All Muslim students attend the Friday juma and khutbah, which is obligatory for male adults only. Attendance by adult females is not mandatory. If parents do not regularly attend juma, the only opportunity they may have to gain Islamic instruction, outside of personal study, is at adult education classes. Attendance at adult education classes is usually poor. As these classes are often held at night, the attendance of mothers in the community is affected because Muslim women are not encouraged to travel, unaccompanied, after sunset. The men who attend regularly will realize the benefit of their attendance, but may not pass it on to their mates. In this instance, a further disparity is created in the comparative levels of Islamic knowledge between husbands and wives. All of this affects the parents' ability to support learning experiences of their children from a common point of reference.

A second set of conditions related to the first approach relates to the fact that Muslim converts new to Islam tend to be preoccupied with Islamic studies to the relative exclusion of reading, writing and arithmetic which Muslim students are also responsible for learning in the community school. This is further complicated by the fact that, by the age of five or six, these children are learning Quranic Arabic and memorizing large sections of the Holy Book, the Qur'an. At some point, parents may find that they cannot help their offspring in the Islamic studies area because they themselves are not familiar with the subject matter. Also, they may continue to

encourage greater emphasis on Islamic curricula and lesser concern for "associate studies". The result is the common complaint of Muslim school headmasters that students often do not come to school prepared for work in the academic disciplines.

A third common condition relates specifically to the third approach and concerns parental involvement in school and community affairs. As Muslim schools function within a cooperative setting, there is great necessity and opportunity for parental involvement. The Muslim PTA is a vital force in a school community that receives no resources of any kind from government, state or municipal sources. Although parental support of schools through the payment of tuition is usually expected to instill a sense of co-operative ownership and responsibility in parents, expected expressions of partnership--like physical or even moral support--are often lacking.

The fourth condition, or reality which Muslim communities must own, specifically relates to the third suggested approach, but is basically addressed by each of them. It concerns the characteristically sporadic, unpredictable involvement of the relatively few Muslims who do attempt to support community-school functions. The needs for support may come from a number of ad hoc group or committees from the masjid building fund to textbook fund raising committee. The quality and quantity of support may be quite difficult to predict. Accordingly, the best intentions of various school groups and project leaders may whither on the vine, left unattended by a well-meaning but disorganized body of believers.

Considering the above descriptions which tend to characterize some salient features of indigenous Muslim communities, the first approach seeks to create some common ground for studious communication and support between parents and their children. By cross-referencing broad general areas, like salat (prayer), in certain curriculum objectives at propitious times, mutual interests are served. Follow-up naturally include measures for adding "associate studies" materials to the established patterns of communication and support. Opportunities for continued build up may vary from school to school according to adult class size and the resourcefullness of instructors and parents.

The second approach calls for variations on an old, familiar tune. This approach would set a series of tuition rebates on selected community-school activities. Conversely, parents are financially penalized for unacceptable attendance at important functions for which they have received advanced notice. In this same genre, is the technique of posting the obvious parental excuses in a conspicuous place for all to see. This kind of community recognition has curbed chronic parental apathy in alternative community schools in some cases.

The third suggestions is a restatement of the "developing communities" theme. Its import is the direct appeal to the latent community spirit by colorful slogans, Islamic songs and all else that is legal and effective in the Muslim context. These proposals address problems and constraints in primary community-school

relations, but also positively affect weaknesses observed in financial supports systems.

STRATEGIES, MODELS AND RESOURCES

Muslim instructors are probably the reigning experts in curriculum development for indigenous programs in Islamic adult education. Curriculum guides for western approaches, the remaining part of Islamic education synthesis, are readily available.

Models for tuition incentives for parents of private school children can be found in the literature of alternative schools, or through visiting the few that currently exist.

The suggested approaches listed in this chapter are the result of considered analysis of available data collected in the case study of three Muslim schools. Each approach is fundamentally people and idea intensive. They do not require large capital disbursements to be attempted, realized, and improved upon. They do not exhaust the wide range of possible or better approaches that may be used, nor is it intended that they might. Like all other premises and suggestions of this study, they represent the considered opinions of one researcher intending to make the best possible study of an important and highly complex subject.

Suggested Agenda for Further Study

Considering the implications of material describing the needs of Muslim school communities, scholarly investigations continued in

many areas of Muslim education--in addition to those outline in this study--is vital. The following suggestions are related to the follow-up of issues, concerns and problems that came out of this research.

1. The Planning and Development of Boarding Schools - The concept of live-in schooling is a popular one among nearly all Muslim societies abroad. Boarding schools, in that they are closed institutions, provide a facility in circumventing a number of societal constraints to Muslim learning that are faced by school systems operating in the public domain. The possibility of researching relevant Islamic boarding school models--and their non-Islamic, western counterparts--with the idea of collecting material leading to the creation of a project to serve Muslims in America is an exciting, obvious next step in developing Muslim schooling in this country. With respect to key issues raised in this study--particularly school-community relations--"closed institutions" have the potential to create tension in the area of school and community relations and would have to be examined with this in mind.

2. Half-time Supplementary Muslim Education - Another concept that is popular among Muslims abroad and should be seriously investigated here is that of post or pre-public school Muslim education. In this case "pre" or "post" schooling refers to an ongoing, 5-day a week program of basically Islamic subjects that is offered prior to, or following the Muslim students daily attendance at a public school.

The student, in the pre-school example, attends the Muslim school program in the early morning hours, for instance from 6 a.m. to 8 a.m. each morning. The remainder of his school day is spent in the public school.

The "post-school" program supplements the public school experience in an afternoon session, say from 3 p.m. to 5 p.m. each evening. There are advantages to this method of addressing the problem of Muslim education in America that may be relevant for Muslim communities insufficient numbers of children do not warrant the establishing of a full-time Muslim school project, or where finances and other resources are limited. The validity of this method has been proven in certain Muslim communities in Idonesia, Ghana, Malasia, Britain and Canada, among others. It is certainly worthy of scholarly attention.

3. Joint Educational Ventures Between Muslim Communities - This idea almost immediately suggests itself after the most preliminary review of data concerning Muslim community schooling is made. With respect to the variance in community methods, goals, personalities, politics and preferences that tend to inhibit this kind of cooperation, the future development of Muslim schooling seems to call for Muslim unity much more than autonomy in matters of schooling. Indeed, although schooling is but one aspect of the larger range of Muslim institutional expression that must be approached in the spirit of brotherhood, it may be the most natural bridge to erasing over-developed tendencies of self-consciousness that exist in other areas.

In any case, this area is a critical area requiring much more scholarly attention in the future.

4. Pan-Islamism - Studies investigating cross-national exchanges between Muslims here and abroad are certainly feasible considering Islam's position as a truly world-wide culture. Relationships may be developed not only in areas of education, but in socio-economic spheres as well. Due to the increasing numbers of Muslim Americans making the Hajj each year, economic and social relationships have already been established. Since many making the Holy Pilgrimage stop to visit countries along the route to and from Mecca each year, the opportunity to establish Pan-Islamic relationships on increasingly larger educational, social or economic scales is, likewise, increasing. This would seem to open many interesting possibilities for the serious Muslim researchers who could look into some common treads of eastablished communication or trade and suggest ways and means leading to their proliferation and expansion.

5. Socio-Psychological Development of Muslims in the Diaspora - Muslims in this country, and in others where they are a minority culture, face a number of pressures that derive from their having to cope with an environment that fluctuates from apathy to outright hostitlity. It would be unreasonable to expect that prolonged contact with a cultural reality that produces such tension and alienation would not also produce a number of social and psychologically troubling circumstances that are predictable and manageable by

appropriately trained individuals. Although the experience of this author is that there are Muslim community members available who have both the Islamic knowledge and the personal maturity and ability to handle the emotional problems of the ummat with unimaginable competence, the sheer weight of the numbers of troubled individuals and their families needing immediate help calls for a codified, more accessible method of treatment. The development of a coordinated method of guidance counseling might be one important educational gain to grow out of such research. The complexities of the many cultural issues that surround the Muslim individual and Muslim families dictate the emergence of Muslim scholarly attention to this area.

6. Follow-up Studies - As Muslim schools begin to turn out graduates, the necessity to examine the success of these projects increases. Two points of view are suggested as reference points: a) What is the relationship between what was studied and what the graduates of these schools are actually doing? and b) Have the schools helped to provide access to spiritual/vocational roles that are satisfactory to these graduates?

In the process of researching educational development among Muslims in this country the gross lack of previous resources, research and scholarly support in this area has been highlighted. Despite these obvious constraints, the three Orthodox schools examined here have emerged as representative examples of a courageous, unprecedented effort to mount an educational revolution in America; and, like all

true revolutions, the Muslim challenge to the dominant school authority implies a long, hard struggle. It is either blatant naivete or wishful thinking that says this struggle will be brief, or predictable or easily won. Rather--with the establishment of functioning school projects with well-planned, achievable goals and consistent systems of support--it has only just begun.

It is hoped that this study will play a role in achieving the aims of this struggle. It is also hoped that it may stimulate others to join in the attempt to produce a heritage of educational scholarship for Muslims in the West that is solidly based in Islam, that seeks to preserve the guidance of believing men and that is born out of a pure desire to please Almighty God, Allah.

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A P P E N D I X A

PROPOSAL FOR MADRASSAH AL-MUSLIMUN

1973-74

A

PROGRAM PROPOSAL

for

MADRASSAH AL-MUSLIMIN

1973-74

(BUDGET AND NARRATIVE)

MADRASSAH AL-MUSLIMIN

CONTENTS

PROLOGUE

The rise of Islam in the West is a reality. The number of American-born Muslims involved in Orthodox Islamic culture has steadily escalated in recent years. In Brooklyn alone, the target area of the project delineated here, many communities of Sunni Muslims have struggled for years to maintain their culture in a decidedly hostile environment. Because the very nature of Islamic lifestyle and its attendant value systems contradict the hypocracy indemic to rampant Western materialism, Muslims here in the very heart of American civilization constitute a cultural phenomenon that is loaded with diverse ramifications. Of paramount significance is the fact that despite local opposition ranging from calculated indifference to blatent hositlity, the Indegenous Muslim communities have managed to sustain themselves. Indeed, they continue to grow at a startling rate throughout the country, particularly in the large urban areas.

We have now arrived at the point where the development of Islamic institutions serving the needs of Muslims and respondent to the critical needs of our youth is imperative.

It is important to understand that the great preponderance of American Muslims come from backgrounds where a sophisticated understanding of Western-social and political histories has been an important element of their maturity. We now understand the process of European colonialism, both currently and historically. The western invasion of Islamic cultures has visible implications in our own society. Allah has decreed that we resist the cultural dominance that has enslaved much of the world in favor of establishing the Mercy of Islam. Our community is comprised

primarily of converts to Islam and as such we express the unparalleled zeal that is common to neophytes. Many of our children however, were born in the religion. The continued survival of Islam will ultimately rest with our children, whose development, with the Grace of Allah, must be guided along definitively Islamic lines.

To a large extent the nature of Islamic education must be adapted to the cultural exigencies unique to our educational situation using traditional Islamic models as a foundation. We do not intend to change the content of learning so much as the method, utilizing newly developed educational tools wherever it is advantageous.

Accordingly, the following proposal attempts to address the problem of providing the Muslim community with an educational alternative to the dismal excuse for the malfunctioning New York school system which has not only failed to meet the educational needs of non-Muslim children, but has also been outlandishly non-responsive to the uniquely difficult problems facing our Muslim youth who are endeavoring to establish a spiritually sensitive, meaningful lifestyle in a Godless, material society.

MADRASSAH-AL MUSLIMIN

1. School Objectives:

A. Statement of Need

Current schools of child psychology and education emphasize that preschool and early school years are vital to a child's intellectual development. The New York Board of Education in a recent publication of city-wide reading scores for its 1.1 million pupils indicated that 66.3%

of its elementary students were reading below the national norms. These reading deficiencies increase as the students move on to higher grades. This problem is compounded by the lack of discipline and order in overcrowded ghetto classrooms and the inability of teachers or administrative officers to instill the proper attitudes of respect and self-certainty among students. This is, generally, the status of secular education in the New York public school system.

These problems are compounded in the case of Muslim children attending these schools. Not only are the obvious religious considerations entirely absent--i.e., instruction in Qur'an and Hadith, catechism, classical Arabic--but the culture and values of Christianity are taught instead. Muslim children, particularly females, are derided by their peers for their dress, their method of prayer and their moralistic points of view. School administrators are slow to act on these and innumerable other social problems, all of which tend to retard growth of Muslim children who, unlike many of their Christian counterparts, are eager to learn.

Since the nature of these problems most crucially effects children from the age of 5-8 years, we have found that many Muslim families have elected to tutor their children at home and in neighborhood communes if deferance to exposing them to the inanities of public education.

B. Purpose of Project:

- To develop a cultural/educational environment that is condusive to the development of 50-60 Muslim children in strict accordance with the guiding principles contained in Qur'an and Hadith.

- To develop educational curricular which provides superior development of motor, perceptual, verbal and cognitive skills in Muslim children from grades 1-4.
- To establish and maintain an Islamic curriculum committee charged with the responsibility of initiating research into and development of, relevant educational tools for newly developing areas of Islamic education.
- To develop a comprehensive program of rules and regulations which serve as a monitor of student, faculty behavior.

II. Target Population:

A. Children ages 5-9 or those whose educational needs can be helpfully answered. Initial enrollment will be kept from 50-60 students in order to maintain maximum efficiency regarding teacher/student ratio.

B. As the school will be located in the central Brooklyn area, students residing in that area will have first preference in securing enrollment.

C. Non-Muslim children shall be considered for potential enrollment only after the potentials for registering local Muslim children have been exhausted.

III. Fees: (Negotiable in cases of extreme need)

A. Standard rate of $35.00 monthly per student shall be paid in exchange for the services provided by Madrassah-al Muslimin.

B. Waiving of the standard fee shall be allowed due to extenuating circumstances and subject to the approval of the Headmaster.

IV. Administration and Organization

The administration aspects of Madrassah al-Muslimin are designed to conform to the traditional Islamic model. Accordingly, the Iman is the Prime Administrator and maintains direct communication with the project through the Amir of Education and the Headmaster. A degree of autonomy is attained in that the Headmaster exercises control over school functions. The attached organizational chart further delineates the following categories and their inter-relationships.

A. Iman - Prime Administrator

B. Amir of Education - Determines school policy, direction, developes administrative principles, Chairman of Curriculum Committee.

1. Curriculum Committee

2. Staff Research

a. Curriculum Committee - charged with the responsibility of developing curriculae and instituting research in relevant curriculum areas. The functioning of this unit on an ongoing basis is a most vital element of the projected success of the school. The unit shall design and implement audio/visual aides, reading texts that reflect Islamic references and values, research and develop curriculae in all areas of study and establish communications with educational systems in Muslim countries to gain an additional perspective in Islamic curriculum planning. The Committee shall research and develop testing materials in order to emulate the level of school instruction vis-a-vis the city system.

b. Curriculum Committee Staff/Research - composed of selected instructors, parents and qualified members of the community, not to exceed 9 persons. The Iman, Amir of Information and Headmaster shall serve on this Committee on a permanent basis.

C. Headmaster - Implementor of Administrative Policy; has direct communication with Department Heads and Instructors on regular bases; conducts weekly teachers meetings and renders decision re: discipline, scheduling of classes and the general school program. Member of Curriculum Committee.

D. Department Head - Uncertainty concerning the level of funding of this project together with the necessity of all teaching personnel gaining experience in all aspects of the schools ~~structure~~ necessitates all Instructors simultaneously serving as Department Heads. In this way, each Instructor will emplement his own curriculum at the embryonic stages of the schools development and gain the experience required to erect a foundation upon which subsequent materials can be added.

D-1. Instructor: Qur'an, Hadith, Arabic - Development and implementation of a catechism of Quranic orientation, study of Hadith and related materials, instruction in classical ARabic grammar, Islamic literature and comparative studies.

D-2. Instructor: Language Arts, Art & Music - Responsible for implementing a course of study featuring the communication of ideas through speaking, listening, reading, and writing; development of skills in reading and writing (including hand-

writing and spelling) listening (people, mass media) and speaking; skill in the use of libraries, facility of language and appreciation of literature; appreciation and expression of art, i.e., design color texture in accordance with Islamic principles; exposure to and expression of Islamic themes in art and music, interpretation of rhythm, tone, composition.

D-3. Instructor: Mathematics - Implements program of sequential mathematics to develop students mathematical skills, the thinking through and mastery of mathematical relationships and the use of functional mathematics in life situations; explanation of mathematics from a historical perspective.

D-4. Instructor: World History, Social Science - Implements curriculum delineating basic knowledge of skills ~~and~~ concepts in world geography, Islamic history and contemporary events from Islamic perspective; exposure to practises fundamental to participation in, respect for and devotion to the Islamic way of life; development of good human relationships based on moral, ethnical and spiritual values.

D-5. Instructor: Physical Education - In correlation with al-Hadith, the instructor shall develop physical education program of exercise and athletic skills, team games, nutritional guidance, including field trips related learning experiences.

E. Study Body

F. Assistant Teachers - Whenever the inclusion of an Assistant Teacher (not likely an Education student from the Community) is deemed a positive addition to the class situation it should

be allowed. The development of a professional teaching staff comprised totally of Muslims from the community is but one major goal of the project and should accordingly be encouraged by virtue of the school system itself.

V. Planning and Unit Development

The curriculum of any vital educational institution should reflect the complexity and difficulty of the problems confronting contemporary society. Muslim children growing to maturity together with societall peers who are comfortable and encouraged to support a culture of depraved materialism face a spate of potentially problemmatic situations. These problems are not usually confronted by non-Muslim children. The momentus social changes that are taking place today make it essential that our pupils be trained to deal with new facts and conditions while maintaining a firm, unshadeable hold on the knowledge from their Lord that is their Islamic birthright. Integral to insuring maximum achievement of this end is the development of solid planning that will provide our students with the knowledge, understanding, the skills, and the tools needed to be successful.

By the Grace of Allah, we are in a position to exploit the academic resources that have allowed America to maintain her technocratic world supremacy while flatly rejecting her moral decadence--to accept the wheat and not the chaff. We have at our disposal a plethora of completed studies, educational texts, bulletins, guidelines from public and private sources, educational courses and interested professionals all of which must be utilized to the benefit of our students.

The following chart is offered as an example of the long-range develop-

ment of a particular course of study and is meant to exhibit only one of the many possibilities that our project might employ. If it originally served as a guideline for a skills program in a bulletin in the New York Board of Education "History and Social Science Series." It indicates major social studies skills and the suggested grade levels at which they should be introduced. The grade placements indicated are in consonance with recent findings regarding skills in the teaching-learning process. These placements, however, should be modified to fit the needs, abilities, and prior experiences of individual pupils and classes.

VI. Project Timetable

Procedures for implementation of all projected activities should begin immediatley with time budgeted as closely as possible to the attached timetable. The conditions delineated above will not be abated by continued delay; September 10, 1973, has been selected as the tentative date for initiation of classes, if Allah so wills.

Since the acquisition of a suitable building and the hiring of competent experienced teachers are, at this point, major areas of concern, steps should be taken immediately towards fulfilling these needs independent of the regimented chronology described in the following table.

PROJECT TIMETABLE
MADRASSAH AL-MUSLIMIN

WEEKS ACTIVITY WILL OCCUR	PROJECT TASK	KEY ACTIVITIES	OUTPUT MEASURES (clerical)
1 - 5	Hiring of Professional (teaching) Staff	1. Advertise Positions 2. Schedule Interviews 3. Interview Applicants 4. Select Personnel	1. No. of persons applying for positions 2. No.of Interviews Scheduled 3. No. of applicants Interviewed 4. No. of personnel hired
1 - 5	Purchase program materials (consumables, office)		1. cost of materials
40 - 42	Research and Curriculum Development		1. No. of hours spent in research and development of curriculum 2. No. and identification of sources
1 - 6	Staff orientation	1. Explanation of school philosophy and goals 2. Teaching guidelines 3. Identification of schedule training for Assistant Teachers	1. Content of orientation program 2. No. of hrs orientation 3. Provide training outlines and related materials

WEEKS ACTIVITY WILL OCCUR	PROJECT TASK	KEY ACTIVITIES	OUTPUT MEASURES (clerical)
5 - 9	Formation of Curriculum Committee	1. Identify Candidates 2. Select members 3. Outline areas of study	1. No. of persons applying for membership 2. No. selected 3. Assignments
10 - 11	Identification and Registration of Students	1. Advertise in relevant publications 2. Select and enroll students 3. Collect applications 4. Orientation	1. No. of advertisement placed 2. No. of applications received 3. No. of students selected and enrolled 4. Hrs orientation and program content
11 - 12	Medical Examinations to Participants		1. No. of children examined 2. No. of children treated 3. No. of children followed up for health treatment
	Initiation of classes	**********	**********

VII. BUDGET

MADRASSAH AL-MUSLIMIN

1973-74

Personnel			
Headmaster		12,000	
5 Instructors @ 9,500 per annum		47,500	
2 Clericals @ 7,500 per annum		22,500	
Bookkeeper		7,500	
3 Assistant Instructors/Researchers @ 4,500 per annum		13,500	
Custodian		7,500	
Bus Driver		7,000	
Cook		7,000	
Maintenance Man Part-Time		6,300	
		130,800	
	Fringe @ 15%	19,620	
	Total Personnel		150,420
Consultation and Contract Services			
15 consultant days @ 100		1,500	
15 consultant days @ 50		750	
Health exams and screening		400	
Building Maintenance and upkeep		400	
	Total Consultation		3,050

RENTAL, LEASE, PURCHASE EQUIPMENT

Educational Materials	800	
Additional Equipment	600	
Total Equipment		14,000

TRAVEL

Maintenance of bus; 300 per month	3,600	
Three field trips - children @ 60	180	
1 trip (ea) to Washington, Philadelphia, Atlanta and Cleveland @ 55	220	
Total Travel		4,000

CONSUMABLE SUPPLIES

Office Supplies	900	
School Supplies 60 children 2 70.	4,200	
School Insurance @ 5. per child	300	
Insurance - contents, liability, sprinkler	965	
Total Consumables		6,365

SPACE

Rental @ 1,000 per month	12,000	
Total Space		12,000

Other	1,680	
Telephone - @ 140 per month	3,000	
Subscriptions, books, periodicals	300	
Total Other		4,980

LINE BUDGET SUMMARY

Personnel	150,420	
Consultation	2,800	
Rental, Lease, Purchase	14,000	
Travel	4,000	
Consumable Supplies	6,365	
Space	12,000	
Other	4,980	
Total Budget		194,565

A P P E N D I X B

INSTRUMENTS FOR

DATA COLLECTION

LISTING PRIORITIES

Rank the listed Muslim school issues in order of improtance in the column below; if an issue deemed important by you does not appear, include it -- or them -- in the category listed "other". Record any other additions or clarifications in the place provided.

RANK ORDER NUMBER	ISSUES	CLARIFICATIONS
_____	1. PROGRAM PLANNING	
_____	2. PHILOSOPHY OF ISLAMIC EDUCATION	
_____	3. CLEAR ROLES FOR MEN AND WOMEN	
_____	4. TEACHER TRAINING	
_____	5. ADMINISTRATION	
_____	6. PARENT PARTICIPATION	
_____	7. RELEVANT TEACHING MATERIALS	
_____	8. PARENTAL SUPPORT	
_____	9. FINANCIAL SUPPORT	
_____	10. MORALE	
_____	11. COMMUNITY SACRIFICE	
_____	12. COMPETENT PERSONNEL	
_____	13. ATTENDANCE/ PUNCTUALITY	
_____	14. OTHER	

STAFF QUESTIONAIRE

NAME . . . . . DATE . . . . . .

SCHOOL . . . . . POSITION . . . . . .

Please answer the following questions as briefly but as thoroughly as possible:

1. How long have you held your current position?

2. Have you held a similar position elsewhere? If so, please describe the situation.

3. What key issues or problems have surfaced as a result of current efforts to establish this Muslim school? (list responses)

   A.

   B.

   C.

   D.

   E.

4. What was done to deal with each of them and with what results?

	What was done	Results
A.		
B.		
C.		
D.		
E.		

5. What are the circumstances that hinder or constrain the solution to such problems?

6. What changes would you make?

7. How would you implement them?

PROGRAM ANALYSIS
QUESTIONAIRE

Name . . . . . Date . . . . . .

School . . . . . .Position . . . . . .

This form, together with personal interviews, provides critical data for the study. It is designed to look at a few key program areas, in detail, from more than one perspective. As a result, some of the questions may seem repititious. The researcher only asks that you bear with this peculiarity and respond to the questions as best you can.
Please note that in answering certain questions attached documentation like school bulletins, memoranda, school policy statements, sample curricula or proposals may be useful. The inclusion of such supplementary materials greatly enhances the quality of the data and is strongly encouraged.
Lastly, it is suggested that you look over and review the questionaire in its entirety before attempting to complete it.

. . . . . .

ACADEMIC PROGRAM

1-What is the educational philosophy of the school? What are its goals? What is the rationale for these goals? On what sources or authority are these goals based?

2-What areas of study are offered? (Please list)

3-What teaching approaches and strategies are employed? With what results?

4-What is the schools philosophy of testing?

5-Are standardized tests used? If so, which ones? How often? With what results?

6-Apart from standardized tests, what other test instruments are used? How often? With what results?

7-What general skills areas are tested?

8-Are there instructor/course evaluations? How often? By whom?

9-Is there an overall program evaluation? How often? By whom?

10-What kinds of student records are maintained?

11-Have transfer students from the public school system been admitted to your school? If so, approximately how many? Have adjustment problems occured?

12-Have students from your school transfered into the public school system? If so, approximately how many? Have adjustment problems occured?

13-What is the role and responsibility of parents in the school?

14-Is there a parent/teacher organization in the school? How does it function and what are its responsibilities?

15-Are parents involved in any adult education programs that either directly or indirectly influence the school program? If so, describe the relationship.

ORGANIZATIONAL STRUCTURE

1-Is the school an integral part of a religious organizational structure? If so, please describe the relationship.

2-If possible, please attach a graphic illustration of the schools organizational structure. If this is not possible, an explanatory narrative will suffice.

3-What is the title of the highest education administrator? Please describe the duties of this administrator.

4-What kinds of program planning bodies are there?

5-Please describe the composition of each of the program planning bodies.

6-Please describe how program planning takes place, that is, describe the process of program planning.

7-With regard to question #6, how are school administrative personnel involved in program planning?

8-How are subject teachers involved in program planning?

9-How are parents involved in program planning?

10-How are students involved in program planning?

11-Is program planning based on an ideological perspective? If so, how is this perspective manifest in the context of program planning?

12-What are the most significant problems or issues facing program planners at your school? Please answer this question in detail giving specific examples if possible.

13-How are these problems being addressed in terms of program planning? With what results? Please be specific if possible.

INTERVIEW SHEET A

Responses to the following sample questions serve to supplement the data gathered from the literary sources. These questions were asked of a representative group of Muslim school teachers and administrators; responses were either recorded on tape or listed on a seperate sheet.

1. What is your position in . . . (name school or community)? For how long? With whom do you work? Have you held a similar position elsewhere? Please describe the situation.

2. What key issues or problems have surfaced as a result of past efforts to establish a Muslim school? (list responses)

3. Which are most important and why?

4. What was done to deal with them and with what results?

5. What got in the way of solving problems?

6. What are the key current issues or problems involved in operating this school this year?

7. Which are most improtant? Why?

8. How are they being handled?

9. With what results?

10. What are the circumstances that are hindering or constraining their solution?

11. What changes would you make? How would you implement them?

12. Any additional comments regarding the issues or the interview?

INTERVIEW SHEET B

The following sample questions initiate a series of interviews with a representative number of individuals who are either affiliated with various Islamic school programs or who are otherwise intimately involved with the education of Muslims in America.

1. What are your experiences in Muslim school planning? When? With whom?

2. What particular problems were encountered?

3. Which were most important or difficult?

4. What factors hindered their solution?

5. Were these problems finally resolved? If so, how? If not, why not?

6. What are the key current issues of problems involved in operating this school this year?

7. Which are most important? Why?

8. How are they being handled? With what results?

9. What are the circumstances that are hindering or constraining their solution?

10. What changes would you make? How would you implement them?

11. What needs should be met but are not being met?

12. What kinds of obstacles get in the way of meeting such needs? What constraints may be most important? Why?

13. Any additional comments regarding the issues or the interview?

A P P E N D I X C

ADMINISTRATIVE MATERIALS:

MADRASSAH TUSH-SHAHEEDAIN

MADRASSAH TUSH-SHAHEEDAIN

Madrassah - 789-9655

Madrassah Annex - 622-1890

Yasin Mosque - 622-2222 or 783-9457

STANDARD OPERATING PROCEDURE

1. The Wazir of Education has full authority of the school. He is the head policy maker and can change, alter, and discontinue any policy for the betterment (to his discretion) of the school.
2. The Principal is his assistant in fulfilling the functioning role of the school and staff.
3. The assistant principal is _____ and will act in all administrative matters in the principal's absence.
4. All staff members have full freedom to discuss, at any time, matters pertaining to the school, the rules, safety, curriculum, etc. with the administration.
5. There will be a staff meeting the last Thursday of every month, or when the need for one arises. All staff personnel must attend.
6. All staff members are to arrive at least 15 minutes before your scheduled class. School starts at 8:30 a.m.
7. All absentees and latenessess must be reported to the principal. In the cases where you know you will be absent, you must submit in writing, three days in advance a note reminding the principal of your situation. In cases of emergencies you can leave a

message at the principal's bate.

8. Lesson plans will be checked once a week. These checks will be as follows:

   Madrassah will be on Thursdays.

   Madrassah Annex will be on Monday.

   Yasin will be on Wednesday.

9. Never remove any staff members school or personal property without their permission.

10. All absent and late students must bring a note to return to class. Teachers should not except a child into their classroom without a note. Staff children included.

11. After a three day absent period, you should submit the student's name to the Principal. Also contact parent to find out the nature of the student being absent.

12. If any student misses half of the school year, that child is automatically left back. Students with a great number of absent days, but not half the school year, their grade should be discussed with the Principal before final decisions are made.

13. All suspensions must be on official paper, typed written by the secretary, and signed by the teacher, Principal or Assistant Principal before it goes out. Staff members cannot suspend a student without the expressed Knowledge of the Principal.

14. Fire Drills periodically with the procedure according to the

building you are in. Make sure all windows, doors, are closed.

15. All departmental teachers (gym-home economics-etc) must submit report card marks to official teacher at least 2 days before report card date.

16. The class that has the best attendence for the month will receive a commendation for that month.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

مَدْرَسَةُ الشَّهِيدَيْنِ

The School of The Two Martyrs

CODE OF CONDUCT FOR STUDENTS

"O ye who believe! Fear Allah, and (always) say a word directed to the Right. That He may make your conduct whole and sound, and forgive you your sins: He that obeys Allah and His Apostle, has already attained the highest achievement." (Sura XXXIII: 70-71)

I. General Rules -

A. Respect for the Masjid
   1. The Masjid is a place of worship and should be treated as such at all times.
      a. The Masjid should be kept clean.
      b. There will be no running, jumping, or playing noisy games in the Masjid.
      c. The student should understand that a Masjid is the house of Allah and thus should be reverenced.

"The Masjids of Allah should be visited and maintained by such as believe in Allah and the last day, establish regular prayers and practice regular charity and fear none (at all) except Allah. It is they who are expected to be on guidance." (Sura IX: 8)

B. Respect of Teachers and those in Authority
   1. Pupils must respect all teachers and any other adult or persons in authority in the school.
   2. All persons in authority should in turn, treat the children with due respect and kindness.

"O ye who believe! Obey Allah, and obey the Apostle and those charged with Authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the last day: That is best and most suitable for final determination." (Sura IV: 59)

C. Respect for one another as Muslim brothers and sisters
   1. All children should understand that as Muslims they should:
      a. Give their "Salaams" to one another. (See Sura IV: 94)

b. Not talk about one another or laugh at each other. (See Suras XVII: 53 & XLIX: 12)
c. Not fight one another. (IX: 71)
d. Learn to love one another. (VIII: 63)
e. Give each other aid and speak kindly of one another.
f. Be with those true in word and deed. (IX: 119)
g. Make peace among each other. (XLIX: 9)
h. Avoid suspicion and spying. (XLIX: 12)

QUALITIES OF AN ISLAMIC TEACHER

"Say to the believing men that they would lower their gaze and guard their modesty; that will make for greater purity for them: And say to the believing women that they should lower their gaze and guard their modesty; That they should not dissplay their beauty except what must ordinarily appear thereof, that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands fathers, their sons, their husbands sons or their women, or the slaves whom their right hands possess or their male servants free from physical needs, or small children who have no sense of the shame of sex; and that they shoul- not strike their feet in order to draw attention to their hidden ornaments.
"O ye believers." "Turn ye all together towards Allah, that ye may attain bliss".

All staff members must be sincere to the assignment that Allah has given them. The job that is done is the greatest means to the success of the student and the Islamic Community. Sincereity, means that their speech should agree with their actions.
"O ye who believe" "Why say he that which ye do not".

Knowledge is maintained in the teaching of it, and a scholar is he who continually feels the need to increase his

knowledge. Giving the children this knowledge is the function of the teacher.

The teacher must:

1. Be clean of body.
2. Restrain from faults and sin.
3. Free from Pride, Hyprocrisy, and Envy.
4. Be patient with their students.
5. Be able to restrain themselves and suppress their anger.
6. Get to school on time, and be prepared to be here after hours if the need arises.
7. Master their material and study continuously, so that the instruction will not become superficial, neither fat nor free from hunger.

All staff members should strive to know the nature of the children and their learning habits, tastes and patterns, that will prevent error in their teaching methods. The teacher should not move, from the easy to the difficult or from the clear to the obscure all at once. You must advance gradually with the students, in accordance with their preparation, comprehension and understanding.

A P P E N D I X D

DAGUERROTYPE AND WRITING SAMPLE OF OMAR IBN SAID

Fig. 1. This is a copy of the photograph in the Davidson College Library. The photography was presumably made from the original daguerrotype. We have no knowledge of the whereabouts of this daguerrotype.

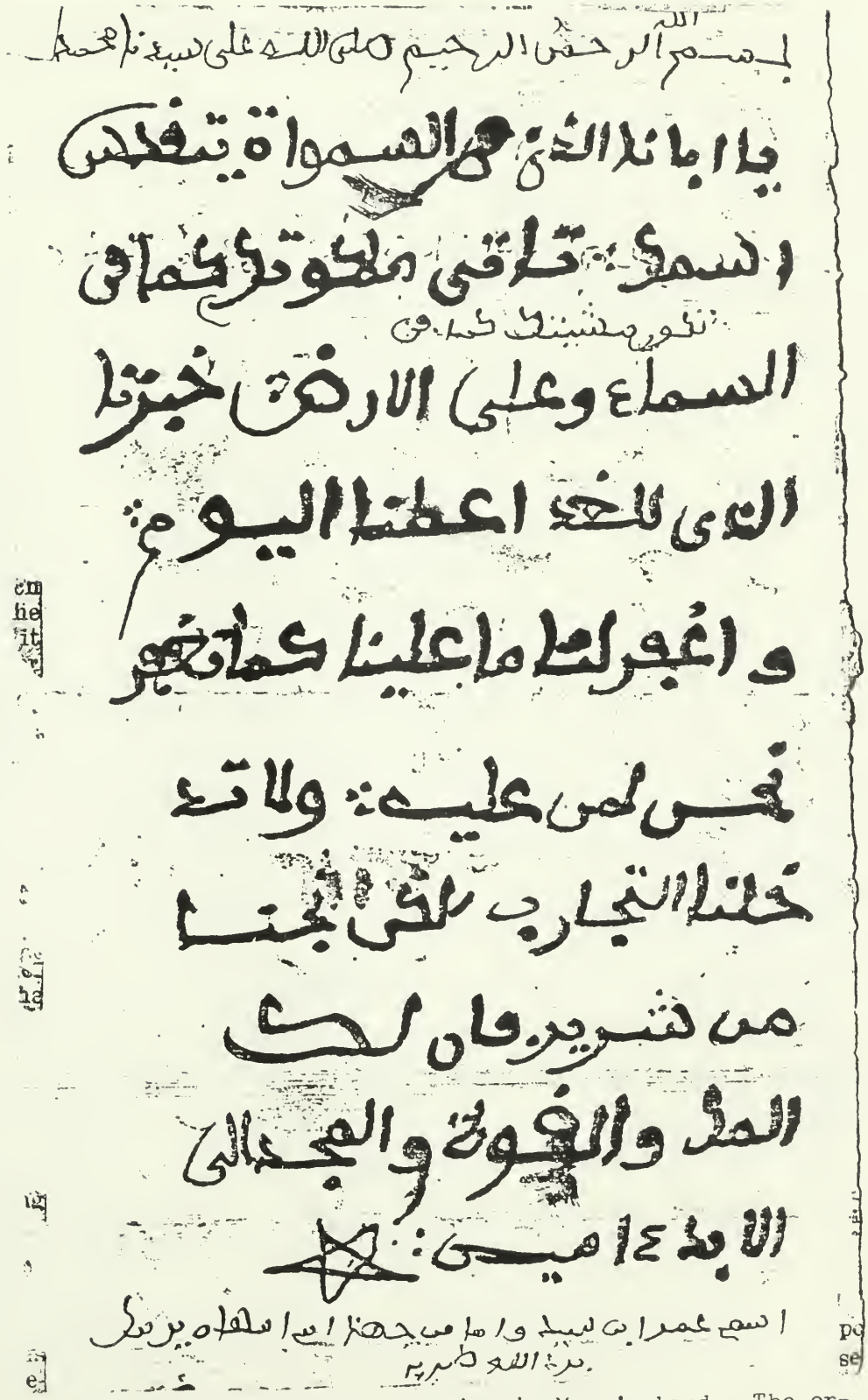

Fig. 2. Copy of a manuscript in Moro's hand. The original is in the Archives of the Davidson College Library Davidson, N.C.